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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., May 14, 1931

NEW SERIES
VOLUME XXXIII. No. 20

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Thursday, May 14, 1931

THE NEW TESTAMENT CHURCH

(By Geo. P. White)

In these days of stress and anxiety in regard to the outcome of our denominational work, it seems to the writer fitting to suggest that we turn to the pages of God's word to find the solution. This we find in the pattern given us in the New Testament church. Let us enquire as to the characteristics of this church, then see if we are measuring up to the standard. If not, perhaps there is where the fault lies.

Some Facts About the New Testament Church

1. They kept constantly before them the great sacred events in the life of the Lord.

They could not get away from the "miracles and wonders and signs" which he did; nor did they forget that he was "crucified and slain" by "wicked hands". Surely if we could get a fresh vision of Calvary, see the nails, hear the cry of anguish, and let ourselves be lifted up with him till we could exclaim, "I am crucified with Christ" (Gal. 2:20)—then the life we live would be his life, and his concern for the lost would be ours.

Nor did they forget the Resurrection. "Whom God hath raised up" (Acts 2:34) was the note that sounded the new truth, that the believer being "dead to sin" is now "alive unto God" (Rom. 6:11) and must "walk in newness of life" (Rom. 6:4). Is the church impressing the world with this newness of life today?

Another great fact they did not forget was his ascent to the Father, and his promise to return (Acts 1:11). This was the "blessed hope" (Tit. 2:13) that inspired and thrilled them and caused them to place their lives, influence, talents, personality, money and influence at his disposal and for his glory. Such a vision will inspire and thrill the church today as nothing else will.

2. They manifested the spirit of Christian Unity.

"They were all with one accord in one place" (Acts 2:1). A church may be lacking in the spirit of unity, even in the absence of antagonism and dissension. The primary mission of the church is to give the gospel to the lost everywhere, at home and abroad. No church can be a true New Testament church and sidetrack evangelism. It is too often true, however, that while the church is committed to such a program there is no real united effort in carrying out the program. A careful study of Acts 2:4 will show that all of the 120 in the upper room were filled, and all took part in the giving of testimony. They did not leave it to the twelve to do all the work. The whole company were behind it. Unity of spirit will provide unity of effort in pushing to success the program of the church work.

3. This New Testament church was a praying church.

"These all continued with one accord in prayer"—Acts 1:14.

This and many other passages inform us of the practice of prayer on the part of the early church. How we need to come back to this practice in reality! An automobile, vestibule train, ocean liner, or aeroplane will take us to some places we wish to go. But to advance in grace and faith and come nearer to God we must go forward on our knees. Eloquence, worldly wisdom, and prestige cannot provide the power that comes to the praying church. When the church learns to pray like the church that prayed for Peter, and opened the prison doors, or like Paul and Silas, who prayed all the prisoners loose, we shall break the "stocks" that now bind our denominational enterprises, and turn our meetings of mourning into gatherings of gladness.

It isn't influence we need, but power. The church at Mary's house had no influence with Herod to deliver Peter, but they had power to open the prison doors. Paul and Silas had no influence with the jailor, even to get a little salve for their bleeding backs, but they had power to shake off every fetter and open every prison door.

When the church confesses and forsakes its sins, puts itself in harmony with God's plan, learns the spirit of obedience and commits itself to God's program, in God's own way of doing his work, we shall see a new day of progress and victory.

My conviction is that we need to study anew God's plan for carrying on his work, as illustrated in the Acts of the Apostles.

—BR—

OUR COUNTRY CHURCHES

J. W. Fairchild, Taylorsville, Miss.

—

The disciples of our Lord were commanded to go into all the world and carry His message of love to all the nations. In order to do this they must have a starting point, a base of operation, headquarters out of which to work. Work without organization, without headquarters as a starting point, is like a house without a foundation. The house falls, the work comes to naught.

The apostles' base of operation was Jerusalem. They were to preach repentance and remission of sins in the name of Jesus, among all nations, "beginning at Jerusalem". Jerusalem was their headquarters out of which they worked and to which when necessary they made their report.

Our base of operation is our home church. Every child of God should work out of his home church and carry the message of Christ's love to all in his reach. He should bear witness by his pure life, orderly conduct, godly conversation, his deeds of love and mercy. And all that he does, in word or deed, he should do in the name of Jesus Christ as a member of his body, the church.

The thing I am seeking to accomplish in this article is to get you to examine your base of operation, ascertain its strength and learn how it can be improved. No army would press into the enemy's stronghold if its base of operation was not well fortified and supplied with an abundance of food and ammunition. And no religious organization can successfully carry on missionary work in foreign fields unless its home churches are strong and active. It is impossible to keep the foreign zeal aflame when the home fires have ceased to burn. So our first work is to revive and strengthen our home churches.

Any one who is acquainted with conditions must admit that our country churches are in a bad way. The great body of them have preaching only once a month. I know of but one of our country churches in Mississippi that has full time preaching. (There may be others.) And no church can thrive and prosper on fourth time preaching. A brother in Kentucky expressed it about right when he said to me, "Living the Christian life and attending church once a month is like making a tobacco crop on one meal a day." No church should have less than half time preaching, and this is in the reach of all our churches if they will follow the spirit of Christ and use up-to-date business methods.

Another trouble with our country churches is that as a rule they do not have pastors who get into the hearts and lives of their people. It is nothing strange for a church to have a pastor who has full time work in another church, or churches. The pastor runs out to this church two afternoons in the month, preaches a sermon, then is seen no more in that community for another month. No pastor can build up a church in faith and service in this way no matter how able a preacher he may be. Our country churches need pastors who live among them, who are a part of the community, who come into their homes and lives, know their problems, understand their struggles and can sympathize and help in time of need. They need ministers who put their lives into the upbuilding of the church and community where they live.

Another evil which I have seen under the sun is one minister having the care of six, seven, or even eight churches. No minister, no matter what his ability may be, can do justice by so many churches. In such cases the church can not continue to hold the heart of the members' affections, but must cease to be a vital reality and necessity in their lives, and religious service becomes a custom which they keep up through a feeling of obligation.

But I am not blaming the ministers. Probably the majority of them are doing the best they can under present conditions. Their income from the churches is so small they can not afford the expense necessary for effective work. Many min-

isters with four churches can barely live, while those with more than four are probably no better off. And while churches could do more than they are doing, they are not financially able to support a pastor to give them the service they need.

These are some of the adverse conditions which face us in our country churches. But what is the remedy? How can it be possible for country churches to have whole, or at least half-time work from their pastors?

Before attempting to answer that question, let me suggest that conditions have changed since the most of our country churches were organized and their houses built. Along with the one room school our country churches sprang up. They met the demands of that day, but the world has moved forward since then. No longer is the one room school considered adequate for the mental training of our children. Then why should the one room church be considered sufficient for the moral and spiritual training of our country people? We have waked up to the fact that our country children are entitled to the same educational advantages as those in cities and towns. And is it not time we realize that our country people are entitled to just as good spiritual advantages as those living in urban districts? If a four months' term of school is not enough for our country boys and girls when those in towns and cities have nine, why should our country people be required to make out with one church service a month when town and city folks have four? And if the pastor is needed with his flock in town and city why not in the country also?

You may approve these suggestions, but think they are not in reach of our country people. But I tell you they are. When our schools outgrew the one room building with its one teacher, they found the solution of their problem in consolidation. Country churches can solve their problems by the same means. We have too many churches. I mean we have too many Baptist churches. Before our day of good roads and automobiles all these churches were probably necessary, for it took longer to go one mile then than it does to go five now. A church two miles from your home then was farther away than one ten miles distant now. In many places two, three, and four churches could be combined into one and cause but little inconvenience to any one. Where there are people without conveyance they could be brought to church and Sunday School in school trucks. The expense would be small and could be paid out of the Sunday School funds. Such consolidated churches would be able to build good houses with Sunday School rooms and all necessary equipment. They could also support pastors to serve them full or half time—pastors who could give their lives to the work. The minister who is wondering whether his contribution Sunday will settle his account Monday cannot maintain a hundred per cent efficiency in his work.

And let me say right here that this is the only way to keep our young people in the country in our Sunday Schools. Boys and girls who attend large schools with beautiful, well-equipped buildings are not going to be content to attend Sunday School in a one room church house where there are only a dozen or so young folks. They will not be satisfied, and will soon seek company in larger religious congregations, or places of worldly amusement. People like to attend church where there are large, enthusiastic congregations, but do not enjoy going where but few are present and they discussing whether it is worthwhile to keep up the fight, or disband.

It makes my heart ache when I think what our country churches could be made by proper teaching and organization, and then see their desolate, lifeless condition, with no intelligent systematic work being done to reclaim them. Our country churches could be made as prosperous as any in town or city, and probably more spiritual. I want to close this article with the suggestion that our State Board could engage in no work that would bring greater blessings to our people, or do more to solve our financial problems than to put on a campaign to teach our people the necessity of consolidation and cooperation in our country churches.

Housetop and Inner Chamber

St. Petersburg, Fla., invites the Southern Baptist Convention to meet there in 1931.

Dr. Geo. W. Truett preaches the commencement sermon for the University of Alabama May 16th.

It is said an invitation will be given the Southern Baptist Convention to meet in Columbia, S. C. in 1932.

Lincoln County Sunday School Convention met last Sunday at Ruth. The largest attendance in its history is reported.

There were 102 added to First Church of Beaumont in a meeting in which the preaching was by Dr. Wallace Bassett.

It is said that Miss Helen Keller, deaf, dumb and blind from birth, while on a recent airplane trip declared she could hear.

There were 81 additions to First Church, Abilene, Texas, in a meeting in which Secretary W. E. White assisted Pastor M. A. Jenkins.

Dr. J. M. Stifler, for nineteen years pastor First Church of Evanston, Ill., resigns to devote himself to his work as trustee of the University of Chicago.

Miss Mary D. Yarborough, student secretary at Blue Mountain, will spend the summer in Georgia doing B. Y. P. U. work among Juniors and Intermediates.

We are glad to welcome Dr. Wm. A. Borum back to Mississippi. He has been for several years pastor at Rayville, La. His present address is Natchez R. 1, Box 60.

The church at Amite, La., passed resolutions expressing their joy in the nine years of pastoral service rendered by S. R. Gordon, and pledging him loyal cooperation for the future.

Ex-Gov. Charles Hillman Brough of Arkansas is engaged to deliver the baccalaureate address at Mississippi College. Dr. Brough was reared in Clinton and is an alumnus of Mississippi College.

Dr. J. B. Leavell helped in a great meeting in Calvary Church, San Antonio. There were 57 additions in one day, 49 for baptism. At last report 102 had joined and the meeting still in progress.

It is said that Dr. Cadman will discontinue his religious broadcasting on Sunday afternoons unless financial support of \$18,000 annually is provided. Dr. Cadman himself accepts no compensation, but musical programs and correspondence are expensive.

Brother I. M. Kelly writes from Yazoo City sending his fifty-fourth annual subscription to The Baptist Record. He began at the beginning and has stuck to the paper for all the years of its existence. He is in his ninety-first year. May the Lord keep him with us till he is a hundred.

The First Church of Hattiesburg, Mississippi, closed a successful two weeks evangelistic campaign on Sunday, May 3rd. Pastor Thomas F. Harvey was assisted by evangelistic singers Mr. and Mrs. J. L. Blankenship of Dallas, Texas. A Booster Choir of more than one hundred members and a large adult choir furnished the music. The pastor used the blackboard daily in his teachings on The Gospel, The Church, and The Kingdom. Sixty-two were added to the church just three months. During this time there have been ninety new members added. The church is contemplating a new building, plans of which were tentatively adopted months ago.

The Baptist Message rebukes the editor of the New Orleans Christian Advocate for hard things said about Baptists. We do not worry about things of this kind for we are convinced that when a man is saying ugly things about what Baptists believe and practice he is simply having a hard fight to suppress the testimony of his own conscience.

Pastor B. W. Walker resigns his work at Shaw and Boyle to accept a call to Hollandale. An appreciation of him written by one of the members at Boyle appears elsewhere. At Boyle the church membership in two years has grown from 156 to over 300. The church house has been repaired at a cost of \$4,000 and every phase of the church work has prospered.

Missionary J. Mansfield Bailey writes from Nashville, Tenn., that he and his wife are returning to China, sailing from Seattle on May 30. They go to Kweilin, where one of the Hospitals of Southern Baptists has been kept open with great difficulty. He asks that we remember them constantly in prayer, that the work may be enlarged where now they are threatened with entrenchment for lack of funds.

Pastor Z. T. Sullivan writes from his new field at Cheneyville, La., that the church last Sunday celebrated its one hundred and fifteenth birthday. He was pastor here once before when the church reached its one hundredth birthday. It is said to be the next oldest Baptist church in the southwest, and has been a full time pastorate since Dr. E. O. Ware began his work with them. Brother Sullivan has staid on this field longer than any other man and is back again.

Two of our Baptist exchanges lately have discussed "Pulpit Affiliation", that is extending an invitation to or accepting an invitation from a preacher of another denomination to preach in your or his pulpit. It was once a live subject. And every man must decide for himself how far he goes in this matter. Remember that John in speaking of the "teaching of Christ", says "If any one cometh unto you and abideth not in the teaching of Christ, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works".

"Because no man hath hired us". Is it a sufficient justification for not preaching to say that no church has called me? If God calls a man to preach, can he justify himself before God by saying that he is not preaching because no church is willing to pay him a salary for preaching? Paul said, "Necessity is laid upon me". He said that preaching was not optional with him; that it was not conditioned upon pay. He said, "I have a stewardship intrusted to me". If a man is called to preach and wants to preach nobody can keep him from it. If one loves to preach he will preach. If he merely loves the compensation for preaching, that is another story.

Philip Snowden's proposal to levy a special tax on land in England of five mills has passed the House of Commons. In defending this taxation measure the chancellor speaks straight out on the question of the right to private ownership of land. He says "We are asserting the community to ownership of land. If private individuals continue to possess a nominal claim, then they must pay rent to the community for the enjoyment of the privilege. Great landowners cannot be permitted to enjoy privilege to the detriment of the welfare of the community. Land was given by the Creator not for the use by dukes, but for the equal use of all his children. Restriction of the use of land is restriction on human liberty". Here is a doctrine that has got to be reckoned with. And people had just as well be putting on their thinking caps, and seeking light from above.

Joshua Gravett has been pastor of Galilee Church in Denver for forty years.

University of Richmond will be 100 years old in 1932. The centennial will be appropriately celebrated.

Dr. W. T. Lowrey, it is said, will work as field representative of the Baptist Orphanage. He has been a staunch friend of the institution since its founding.

Mrs. Joe T. Burns, of Slate Springs, writes that she has been a reader of The Baptist Record since its beginning, fifty-three years ago, and expects to read it as long as she lives. We hope that may be many more years.

Prof. Garstang of Liverpool University says that he found out by study at Jericho that the walls really did fall down, and now he is to conduct an expedition to find out why they fell down. My dear Prof., we found out all that years ago by reading the Bible and it saved us the cost of any "expedition".

The Baptist Record frequently carries paid advertisements of schools which are not Baptist, though good schools. These advertisements come to us through a general advertising agency. Our own Baptist schools may and sometimes do advertise with us sending the copy direct. In this way they get a special rate. If it pays for other than Baptist schools to advertise with us, there can hardly be a question as to the value of this publicity to our own schools. We give a good deal of publicity to our schools without charge and are glad to do it as a service to them and the denomination. A little of the spirit of fraternal reciprocity is good for us all.

After writing the editorial in this week's paper on the Origin of the Sunday School Board we read an editorial on the same subject by Dr. Brown in The Word and Way in which he says that Dr. Broadus intervened to prevent further discussion after Drs. P. S. Henson and J. B. Hawthorn had spoken on opposite sides. We think he is mistaken in this. He reports an anecdote told by Dr. Henson in his speech, but this story was told by Dr. Henson at Louisville during the Convention in 1887. We also remember that Dr. Fulton, then of Baltimore, refused to serve as Maryland's representative on the Sunday School Board, because he had no sympathy with it. Later Dr. Fulton went back north and is now in Pennsylvania.

Dr. R. L. Bolton writes a good account of a great and gracious meeting in Shelby, N. C., where our good friend Dr. Zeno Wall is pastor. Brother Wall preached for two weeks in the church where he has been pastor for six years. He was aided by his assistant, Mr. Horace Easom. Good preparation was made by holding prayer meetings for a week and listing all available material for an ingathering. Great crowds came to the meeting, the house seating about 1,500, and Dr. Wall is said to have preached the old gospel with unction and power. The presence of the Lord was manifest from the beginning. At the close of the meeting 200 had united with the church and others are coming since the meeting. The people are filled with joy, and their faith is mightily strengthened.

We preachers are fond of rolling under or on our tongues those words of Paul (1 Cor. 1:21) "It was the good pleasure of God through the foolishness of preaching to save them that believe". But we ought to bear in mind that preaching is not necessarily getting up in the pulpit and delivering an oration. That may be preaching or it may not. It depends on what you say when you get into the pulpit. But you don't need a pulpit to preach; nor do you need a crowd. There was never a better sermon on earth than the one preached to Nicodemus, unless it was the one preached to the Samaritan woman. An audience of one is a plenty. It is not the manner or method of delivery. It is the message itself that constitutes the preaching. It is the thing preached. You need not wait till Sunday to preach, any more than you need to wait till Saturday to take a bath.

Thursday, May 14, 1931

Editorials

THE RED HORSE

John says in the sixth chapter of Revelation that when the Lamb "opened the second seal, I heard the second living creature saying Come. And another horse came forth, a red horse; and to him that sat thereon was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword". This follows the going forth of the white horse.

There is no special difficulty in interpreting this figure. So far as I know it is universally understood to set forth the conflict which follows always and everywhere the preaching of the gospel of the kingdom and the setting up of its standard of righteousness. It is another way of teaching the same thing that Jesus said to his disciples, "Think not that I came to send peace on the earth, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household".

It is the same truth which in many ways and places is set forth in the New Testament, when the Christian life is set forth as a warfare. Paul says, "Put on the whole armor of God, for our conflict is not against flesh and blood, but against principalities and powers, against world rulers and hosts of wicked spirits in the heavenly realms". He also said near the end, "I have fought the good fight".

We are familiar with the same truth expressed in songs, such as "Am I a Soldier of the Cross", "Stand Up, Stand Up For Jesus", "My Soul Be On Thy Guard", "Soldiers, Fight To Win". "The Son of God goes forth to war, a kingly crown to gain; His bleed red banner streams afar; Who follows in His train", and on through the hymn-book.

What is more, we are verifying this prophecy of the red horse in our experience from time to time and seeing it fulfilled in all the history of God's people and the progress of His kingdom. No man becomes a Christian without a struggle. Many a preacher has watched it in the faces of the people as he preached to them in public or in private. At times it has been shown in violent heaving of the chest, in the contracted brow, drawn face and in the resolute lines about the mouth. In great revivals you have watched souls fight it out as they struggled with the powers of darkness, fought back the past or fears of the future. In the hearts of men are fought some of the greatest battles the world has ever witnessed. And the eternal destiny of souls hangs in the balance until the victory is won.

But this is only a part of the fight. The forces of evil are awakened and aroused and set in battle array by the preaching of righteousness and pressing the claims of the kingdom of God. It always brings on a fight. You will hear about and have heard about the fight against liquor, or the lottery, or gambling, or the brothel, or the dance hall, or the divorce evil, or slavery. And you will be hearing about such things wherever the kingdom of God is preached. The churches are arrayed against organized evil. Not that the churches love a fight, but that the fight comes by the resistance to its message of righteousness, and its demands for purity and the common weal. We are not to be surprised if the preachers and religious papers awaken the enmity of politicians who are addicted to evil or who profit by its continuance. We may be sure that we are doing nothing for God and for humanity if we are not being attacked by the advocates of unrighteousness. The red horse of war is the evidence that the white horse has gone forth conquering and to conquer. Woe unto you when all men speak well of you.

But this war is not simply one of ideas and principles. It is not a bloodless conflict. Human nature being what it is, and the devil being what he is, this war of truth against falsehood, of

right against wrong, often comes to physical encounters. We may wish it were otherwise, but it has not been so in the past. Tyranny and oppression have been destroyed only by war. Slavery was abolished in this country through war. Washington had to put down a whiskey rebellion by force. Liberty has come to nations in almost every case only by violence.

This does not mean that right is always simply on one side in the conflict. But it does mean that right and wrong are struggling for supremacy. Truth and error are fighting even in the womb. As regrettable as war is and has been, nearly every war has settled some question in dispute and generally settled them right.

Great ideas are in conflict in Russia today. Great principles are involved in the civil strife in China. The world is groaning and travailing in pain, laboring to bring forth a new and improved order of being and living. And in every case it is the truth which is inherent in the gospel which has started the conflict. When you set men to thinking, you set them to contending. The things that pertain to the kingdom of God are worth fighting for. And their survival and triumph depend on the willingness of God's people to fight the good fight of faith.

—BR—

THE SUNDAY SCHOOL BOARD

This year marks the fortieth anniversary of the Sunday School Board of the Southern Baptist Convention, and proper emphasis will be given to this department of work in Birmingham this week. We are here setting down a few personal reminiscences of the times of the birth of this board. The writer is himself surprised that he can look back over a period of two score years and remember anything connected with our denominational life, for he still thinks of his term of service as having begun only a short time ago. Of course he was not editor at that time, but he was pastor of the First Baptist Church in Vicksburg, having entered upon that work a few months before at the green age of twenty-five.

It cannot be said that the board came forth like Minerva from the head of Jove full grown. Old Zeus must have had a bad headache preceding that event. And in this our new Sunday School Board was the occasion of a similar experience among Southern Baptists. There were pangs of travail and throes of birth before this new enterprise came on the field. We set down some of these things from memory without any coaching by review of historic documents, or conference with contemporaries.

Southern Baptists did not have a Sunday School literature of their own, but were dependent upon certain "catechisms" prepared by various brethren for use in instructing such as could be gotten together in Sunday Schools. Most churches had no Sunday Schools, and those that did had no systematic study course nor uniform methods of studying the Bible. Each school or leader made such provision as seemed right in its or his own eyes. That was before the days of international uniform lessons, or lesson committees; and a long time before the days of graded lessons, or graded schools as now understood. Not only the Sunday Schools had no physical equipment, such as maps, tables or even separate rooms for classes; even the public schools had little of all this. We have traveled a long way in 40 years.

There was a little paper circulated among the Baptist young people of the South, called "Kind Words", which continues to live in some form among us today. This was the nucleus and beginning of our present magnificent output of Sunday School literature. The man responsible for it was Samuel Boykin, who enlisted the help of a few others.

But the chief dependence for literature among our people at that time was the American Baptist Publication Society of Philadelphia, conducted by Baptists of the North principally, of course before the Northern Baptist Convention was organized. But some of the brethren devoted to everything Southern and having a pride in maintaining our own separate institutions began agitating for an independent Southern publishing concern, representing and supported by the Southern Baptist Convention. This provoked

animated and sometimes heated discussion.

Many brethren, particularly in Virginia and Maryland saw no reason for starting a separate publishing business, and insisted that the one in Philadelphia was good enough, and satisfactory for all our purposes and needs. The fight in the newspapers waxed warm. Our recollection is that Dr. Wm. E. Hatcher of Virginia was the chief opponent of the proposed venture, and Dr. J. B. Hawthorne was its most prominent advocate. Dr. J. M. Frost was also an earnest advocate.

Everybody knew that it was coming up at the Convention in Birmingham in 1891. And preparation was made for a battle royal. All who love a fight, and their name is legion, looked forward to a scrap of the first order. The big guns were loaded, cocked and primed. Those who proposed to take part in the fight were loaded to the muzzle, and had secured seats on the platform so as to be ready at the drop of the hat. The whole congregation (and it was a houseful, in an opera house, as we remember) was tense and tingling with expectation and excitement. The proposed speakers' nerves were taut with anticipation of a great forensic struggle. Anybody who has seen the face of J. B. Hawthorne at a time like this could never forget it: classic, dramatic, statesmanlike, features eloquent, and his tongue a flame of fire.

When the resolutions were read proposing the institution of a Sunday School or Publication Board there was for an instant a breathless silence. In the momentary pause that followed, Dr. John A. Broadus stepped to the front of the platform and asked for a minute. In a calm voice which was heard throughout the house, he made the request (I do not know whether it was a motion or not) that we should take the vote without discussion. The discussion had been in the papers. People's minds were fairly made up. There was danger of things being said that would leave an unfortunate aftermath. He sat down. And the vast congregation relaxed. They accepted his advice. They believed in his wisdom. They believed in him. Some of the leaders were disappointed. They didn't know what to do with their speeches. Their emotions had to get back to "normalcy". There was no outspoken opposition to Dr. Broadus' suggestion, and the vote was taken. The Board was established. All provision was soon made for beginning business. It has gone from strength to strength. There was in some a disappointment in not seeing the fireworks. But the work was done.

May our Father continue to guide us as He guided our fathers.

—BR—
One was baptized at Clinton on Sunday night.—BR—
M. E. (Otis) Perry, evangelistic singer, is now located in Hattiesburg and is assistant to Pastor J. A. Barnhill at Main Street Church.

SUNDAY SCHOOL ATTENDANCE MAY 10, 1931

	—o—
Jackson, First Church	70
Jackson, Calvary Church	93
Jackson, Griffith Memorial Church	58
Jackson, Davis Memorial Church	33
Jackson, Parkway Church	26
Jackson, Northside Church	4
Quitman Church	29
Columbus, First Church	90
Hattiesburg, Main Street Church	45
Hattiesburg, Fifth Avenue Church	37
Offering \$125.73	
Laurel, First Church	50
Laurel, West Laurel Church	48
Offering \$89.93	
Laurel, Second Avenue Church	34
Laurel, Wausau Church	61
West Baptist Church	125
(Population of town 375—4 other Sunday Schools)	
Meridian, First Church	700
Offering \$66.21	
Brookhaven Church	587
McComb, First Church	585
Offering \$27.52	

**AN ENCOURAGING WORD FROM THE HOME
MISSION BOARD**

J. B. Lawrence, Exec. Secy. Home Mission Board

The Home Mission Board will make an encouraging report to the Southern Baptist Convention in spite of the fact that its receipts for the Conventional year are not quite as large as they were last year.

The encouraging part of the report comes from the field and in what the Board has been able to do in working out its financial problem.

There have never been better reports from the missionaries than this year. We have had among the Indians, Foreigners and Negroes 4,087 baptisms and professions of faith, and in Cuba and Panama 355 baptisms and professions of faith. The reports of all the missionaries as shown in the annual report of the Home Mission Board to the Southern Baptist Convention indicate a great revival.

One of the best things the Home Mission Board will be able to report is that it has paid \$141,949.28 on the principal of its indebtedness.

We have just received a wire from the Executive Committee giving the reported receipts from the states for Home Missions. The total receipts, designated and undesigned from the churches, are \$386,203.42. This includes the March Week of Prayer Offering, which will amount to over \$80,000. We cannot give the exact amount until we receive the final report from the Executive Committee.

In spite of the fact that the Home Mission Board has received \$21,000 less than it received last year, it has been able by economies in administration, reduction in appropriations to institutions, and adjustments in its work, to keep up its mission work, live within its receipts, and pay \$141,949.28 on its indebtedness.

We are \$21,000 short in this year's receipts over last year. We have not heard from the Foreign Mission Board. We hope it has received more than it received last year, but would it not be a great and glorious thing if our pastors throughout the bounds of the Southern Baptist Convention would lay our mission work on the hearts of their members, and immediately after the meeting of the Southern Baptist Convention take an offering for Home and Foreign Missions to be distributed between these two great mission causes on the basis of 40% to Home Missions and 60% to Foreign Missions.

There would be no better way to start the new Convention year than with a great spiritual meeting keyed to Missions, followed with a sacrificial offering for the evangelization of the world at home and abroad. Such an offering would have the effect of stimulating the spiritual life of the churches, of creating morale, and of intensifying their devotion to the great cause of missions.

I am sure that nothing would be more pleasing to our Lord.

May 6th, 1931.

BR

Mr. Wm. Phillips Hall was recently elected for the twenty-sixth time.

BR

Sunday was a great day at First Church, Columbus. Fifteen were received into the church, thirteen by baptism.

BR

The First Baptist Church of Corinth, Miss., is to begin a series of evangelistic meetings the last Sunday in May. The church has asked its own pastor, Dr. T. W. Young, to do the preaching. The singing will be led by Mr. W. J. Morris of Little Rock, Ark.

BR

Mississippi today is threatened with an outbreak of violence on the part of whiskey makers and whiskey sellers, such as we have not had for a long time. If it is not corrected by the ordinary methods in the courts, it will come to where vigilantes will be necessary to put down law breaking. It would be well for every church and every pastor in the state to set aside one service in every revival meeting for a sermon or address on law observance and law enforcement. This can be done by the one holding the meeting, or a speaker can be furnished by the Anti-Saloon League.

STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.

Chapter Twenty-Two

—o—

Introduction

Again I would advise those who are interested in the study of this wonderful book, to read it repeatedly, slowly and carefully. Compare part with part in places where the same thought occurs more than one time. You will find it gratifying to know how much one part will help you to understand another part.

Chapter Twenty-Two Studied

May I remind the student that there is no real chapter division here, but the thought of the first five verses of the chapter before us, is continuous with the thought of the last paragraph of the preceding chapter.

Keep in mind also, that beginning with chapter twenty-one in this book, we have the only direct revelation from God as to the great eternity that begins after the judgment and consignment of the wicked dead. In all other parts of the Bible that subject is summed up in our words "heaven" and "hell", both of which are eternal in point of duration. But when we reach the last two chapters of this book, we are given a picture of conditions under which the redeemed enter that great expanse of eternity as measured by the ages of the ages.

As we saw in our study last week, this world will be regenerated by fire, and restored to the happy place it occupied in its relationship to God before sin entered. Also, redeemed man, the rightful owner under God, we saw enjoying the fruits of his redemption through Christ, in the light and glory of God and the Lamb as it shines out from the New Jerusalem. As we advance today in the study of this picture as given in the chapter before us, we see the "river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb". Verse 1. Then follows, "In the midst of the street of it, (the New Jerusalem), and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations". Verse 2. In this we are carried in mind back to the garden of Eden; but questions are raised which must be faced, whether answered or not. Here we are confronted with both literal and spiritual truth in one picture. In some important scriptures, water is the symbol of divine truth. John 3:5; 4:10-15. God is the source of divine truth. It is now the privilege, and through eternity it will be the joy of the redeemed to drink from the river of divine truth. Thus we have the "Spiritual" in our picture. The literal is that the water from this river flowing from the throne of God, will supply the new earth and her inhabitants, just as the river supplied the garden of Eden. In other words, "Paradise Regained".

Now to conserve space, let me say that the same analogy follows in regard to the tree of life, that shall be on either side of the river, and in the midst of the street. But right here is where we strike the snag projected by that question which has bobbed up in your mind: "Will the redeemed eat and drink in their raised and glorified bodies?" Let me answer your question by degrees, so the shock will not be so severe. Jesus ate broiled fish and honeycomb, Luke 24:41-43, after he was raised from the dead. When He instituted His supper He said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom". Mat. 26:29. The mere fact of eating and drinking under right conditions, is a great innocent pleasure. Then to participate of the tree and water of life in the paradise of God will be one of the joys of the glory world. What God has prepared for his own, let us not question about their partaking thereof.

Adam and Eve ate of the tree of the knowledge of good and evil in the garden of Eden, and all the ailments of sin followed. In "Paradise Restored", the leaves from the tree of life will constantly heal (figuratively) the hurt inflicted by sin. The actual healing comes through faith

in Christ here; in symbol, it will continue through eternity by the leaves from the tree of life.

With verse 5, the Revelation of Jesus Christ closes. The remainder of the chapter is devoted to personal instructions, and what occurred between the messenger from Jesus and his servant John. In John's joy, he was about to worship the angel. The angel promptly forbade it. The lesson therefrom is obvious and needs no comment, further than to say that if it is not right to worship a sinless angel, it is certainly not right to worship a sinful human being.

Again a special blessing is promised to those who keep the sayings of the prophecy of Revelation. How can people keep them if they will not read and learn them?

The truths of Revelation were not to be sealed as Daniel was commanded to do with the things revealed to him. Why the difference? Because important things were to take place before much of Daniel's vital truths would apply. No new age or dispensation stood between John and the return of Jesus.

Our characters are determined by our relationship to God through the Revelation of Jesus Christ. If we trust him, we are saved. Destiny is determined by character; therefore, what we do with Jesus fixes our destiny as outlined in verse 11. The unjust will remain unjust; the filthy will remain filthy; the righteous will remain righteous, and the holy will remain holy.

In verses 7, 12 and 20, Jesus said to John, speaking through his angel messenger, "I come quickly". Verse 17, correctly interpreted, tears to pieces the text for many big evangelistic sermons. Verse 16, calls our attention again to the fact that the messages of this book are to the churches. In verse 17, the invitation from the Spirit, (the Holy Spirit) and the bride, (the redeemed) and him that heareth, (John), is extended to Jesus to come in his second advent glory, the pronoun "thou" being understood after the verb "come". The last two invitations of that verse are from Jesus to those who have already been saved, and thus prepared to enjoy eternally the water of life flowing from the throne of God and the Lamb. The student will see this distinction made clear by the use of the word "say". It is used in the first two sentences, because addressed to Jesus. In the next two sentences, Jesus is speaking, so does not use the word "say". He is himself doing the "saying".

The warning of verses 18 and 19, should be a challenge as well as a warning. Every redeemed soul should want to know this book that he may receive the reward elsewhere promised in it, and not merit the curse announced in these two verses.

This wonderful book closes with the announcement from Jesus that he will come quickly. John hails with delight that promise, and says, "Even so, come Lord Jesus".

Conclusion

Now that the work begun some months ago, has, in a way, been finished, let me thank our Editor for the space given in the Record for its publication, and those who have read these notes for the time consumed in doing so. Also, I desire to thank those who have written letters of encouragement to me. Some have solicited the publication of these studies in permanent form. Lack of means may prevent that being done.

But above all do I thank my Savior for what he has given me through the Holy Spirit to understand of his word.

I know this work is very imperfect, and much of it is so new to the average Christian, it will meet with severe criticism. But the help others voluntarily testify that it has been to them, more than compensates for adverse criticisms. But to the Triune God be all the glory and praise both now and forever. Amen.

BR

The time of closing the contest for the prize of \$25.00 offered by Samuel R. Leland of 129 Park Row, New York City, for the best sermon or essay on St. Paul's Missionary Methods has been extended from June first to January first 1931, and a second prize of \$10.00 added. Anyone may submit manuscripts.

THE KINGDOM

By John W. Phillips, Pastor First Baptist Church, Mobile, Alabama

(Annual sermon, Southern Baptist Convention, Birmingham, Ala., May 13)

And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom. Matt. 4:23.

Jesus purposed a church and a kingdom. In origin, therefore, both are divine. But not all divine things are of equal importance. "One star differs from another star in glory."

If the relative importance of the church and kingdom can be determined by scanning the concordance, we find that Jesus mentioned the church on only two separate occasions, but many times spoke of the kingdom. His sermons were about the kingdom. His parables were parables of the kingdom. He prayed for the coming of the kingdom. And so wonderful and winsome were his informal table-talks concerning the kingdom that a fellow-guest in Simon's house involuntarily exclaimed, "Blessed is he who shall eat bread in the kingdom of God." The kingdom was the master passion of Christ's soul. For this he lived, labored, loved and died. And to the consummation of this holy purpose he commissioned his church.

Churches Come Easier Than Kingdoms

Churches can be organized and their membership increased by about the same methods, and from similar motives, as clubs, lodges, and political parties. They can be "run on strictly business principles by practical business men". But the kingdom of heaven predicates a supernatural achievement of spiritual motives, spiritual methods, and spiritual power. One may be the product of a standardized mechanism. The other grows from an inward life like seed sown in the ground.

It is easier to get into the church than into the kingdom, and much easier after you are in. A profession of faith and submission to an ordinance will admit any man to a church. The requirements of the kingdom are far more exacting. In the church we can sit and sing our souls away to everlasting bliss. In the kingdom we cannot. In the church we can "glory in the cross" by decorating it with our verbal garlands and gems of emotional oratory, but kingdom people deny themselves, carry crosses, and literally follow the foot-prints of a selfless Christ.

It is easy for a purse proud man to enter the church and become a "leading member", but Jesus recognized the tremendous difficulty of getting that same man into the kingdom of heaven. The rich young ruler would have made an acceptable church member, but refused the terms of the kingdom.

Nicodemus could have been a member in good and regular standing of the church; but so limited were his mental outlooks; so circumscribed his sympathies, so intolerant his spirit, that he must needs be born again before he could understand what Jesus was talking about, before he could see what the kingdom of God is. Churchmen can be as parochial and exclusive as were the Pharisees, but kingdom men must be as all-inclusive as the uttermost reach of the finger tips of God's love.

The righteousness of the Scribes and the Pharisees makes very acceptable church members, but is it not written, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees you can in no case enter the kingdom of heaven"?

Old Testament Types

The Old Testament Scriptures record these two types of religion. One fostered by the church, the other demanded by the kingdom. The religion of the priest, and that of the prophet. A religion of magic, and a religion of moral repents, spiritual regenerations, and ethical values.

Their antagonisms are everywhere apparent. While the priest devised an elaborate and expensive ritual for the ceremonial cleansing of defiled places, furniture, clothing and bodies, the prophet called upon the people to purify their hearts, forsake their sins and mend their ways.

When the prophet tarried amid the solemn silences of the mountain to learn the will of Jehovah, and discern something of his glory, his brother priest, made a calf of gold and called it a god. The priest was never a mountain man. On the Mount of Transfiguration were two prophets, but no priest. The priest dwelt in the valley of delusions, amid the ghostly forms of ancient superstitions, where the smoke of his altars obscured the growing light, and tradition condemned Truth to the scaffold and cross.

The priest confined God in a box, over which he presided, and from which he doled divine favors, for a consideration, to Jews only. The prophet took the wings of the morning and found God everywhere.

He saw him in the stars, heard him in the storms, walked with him in the gardens and talked with him in solitary places. He saw him as the one God of the whole earth, and dreamed of a spiritual kingdom which should include all mankind. He sometimes wove his visions into great stories, depicting Jehovah as an inter-racial God whose providence extended to Job the Arabian, to Ruth the Moabitess, and was as considerate of Nineveh as Jerusalem.

The priest was the fawning favorite of kings. The prophet, like an avenging angel, chased kings' chariots and hurled alarming denunciations into royal ears.

By an amazing system of taboos, the priests gathered a tenth of all the increase of the land, the first fruits and the best, and thus secured an endless supply of meat, meal, fruit, oil and wine, which they first waived before their altars and then ate for their dinners. But the prophets, the men of the kingdom who wrought righteousness, lived on locusts and wild honey with an occasional barley cake baked by a widow. They were stoned, they were sawn asunder, they were slain with the sword. "O, Jerusalem, Jerusalem, thou that killest the prophets which are sent unto thee".

Jesus and His Kingdom

The Jewish church defeated the kingdom, and for four hundred years not a prophet appeared in Israel. Then came the startling announcement of the wilderness man, "Repent, the kingdom of heaven is at hand", and soon the prophet of Nazareth was going through all Galilee, preaching the gospel of the kingdom.

And what a Prophet. Far exceeding the superman of Isaiah's visions and the Messiah of Israel's hopes. God's beloved Son. Man's Redeemer and Lord. Pathos and power, meekness and majesty, earth and heaven, humanity and divinity so exquisitely blended in that unmatched personality that men first said of him, Jesus Christ is a man who walks with God, but when later they saw his glory, the glory as of the only begotten of the Father, they exclaimed, Jesus Christ was God walking with men.

"He preached the gospel of the kingdom. By sermon and parable he proclaimed it to the churchmen of his day expecting them to share his enthusiasm and follow him. He told them the time was propitious, all things were ready, and bade them enter. But because the principles of the kingdom jeopardized their special privileges, antagonized their prejudices, opposed their orthodoxies, "they all with one accord began to make excuse". They would not enter themselves and did their uttermost to prevent others. But there must be a kingdom of God, so go out into the byways and hedges and collect the unrecognized. Out of them I will form my church and create the kingdom. They shall be a kingdom of the "Blessed", the pure in heart, the peacemakers, those who hunger and thirst after righteousness, those who return good for evil, through whom I can enlighten and save the world. My people have rejected the kingdom, but go ye into all the world and preach this gospel to every creature.

The Early Church and the Kingdom

While their Master was with them the disciples went everywhere preaching the gospel of the kingdom. But they seem never to have seen it as he saw it, and very soon it faded from their sky, until the word almost disappeared from their writings. Retaining some of the elements

of the kingdom, the church became supreme. Proclaiming the crucified Redeemer as the risen and ascended Lord and living much of the kingdom life, she had some glorious years. She won converts, made saints and martyrs, penetrated society, invaded governments, turned the world upside down—and became the victim of her own success. For, when in the second century the devil took her into an exceeding high mountain and showed her all the kingdoms of the world and said, "All this will I give thee if thou will fall down and worship me", the church accepted the terms and traded her spiritual birth-right for material advantage. Her Master rejected the sword and took up the cup. She rejected the cup and took the sword. The boast has been made that the church conquered the world. Also the world conquered the church. Christ's spiritual methods and program were repudiated or modified; and so far as organized Christianity was concerned his gospel of the kingdom was driven from the earth. His spiritual brotherhood founded on love became an exclusive and centralized ecclesiastical system, administered from a throne. His simple teachings did not satisfy the intellectual pride of a secularized church, support her pretensions, nor fit into her ostentatious observances, so she took pagan superstitions, Greek philosophies, oriental mysticism, with some elements of Christianity and wove them into her theologies and rituals. In other words, the kingdom of the Beatitudes was displaced by an unscriptural, external kingdom of physical power and material glory.

The Church of Today and the Kingdom

The time at my disposal does not permit a review of subsequent church history. Much of it is written in blood, besmeared with crime, satanic in its plots, intrigues, persecutions and wars. But here is the suggestive fact, the idea of the kingdom was never wholly destroyed. By a few great souls, it was preserved alive, and emerges now as the supreme challenge of our day. More people are thinking, writing and talking about the kingdom than ever before. It is the biggest thing in the Christian thought of the world. If reports are true, the outstanding event in the religious life of Japan is the "Kingdom Movement" led by Mr. Kagawa, a Christian convert. He started out, as he said, "to win a million souls to Christ that out of them he might create a body of Jesus-minded people sufficiently large to begin the practical work of bringing in the kingdom of God in Japan". And by the kingdom, he means, "the application of what Jesus was and taught to the social, economic and political life of the nation".

What of the Christian forces of America? Are we ready to adopt the entire program of Jesus, make his objective ours, and start a holy crusade for the kingdom of God? The god of things as they are has had its day. His achievements were colossal. He multiplied wealth until figures lost their meaning. He created a material civilization of undreamed splendor. Science served him with her marvelous inventions and discoveries. A self-seeking political economy was his prime minister, competition his system, and greed his driving power. Boasting, he exclaimed, "Is not this great Babylon which I have built by the might of my power, for the glory of my majesty"? But at the crack of a pistol in an obscure Balkan State, the storm gathered which beat upon that house and it fell, as we who live amidst its ruins have heard the call for reconstruction. On us is laid the responsibility of building a new world. But, on what lines, out of the material on what foundation? To repeat the follies of the past is to perpetuate its disasters.

Men high in statecraft and business, like the late President Wilson, Lloyd George, Bernard Shaw, and Roger Babson, declare that Christ is the only hope of the political, economic and social world. The Manufacturers Record asserts that only the application of the business principles of Jesus can bring abiding prosperity, and the Wall Street Journal announced its conviction that it is either Christ or chaos. And come to think of it, the prophet of Nazareth said far more about human relationship than he did about anything else. Did he not warn against covetousness,

against the paradoxical the cause months the was too m because the in the barn is reported venting un have". All of produc and women have ceased gesture, and themselves. We To become selves must must cease as a galaxy rainbows, e palm tree. We must be the moral any scienti and effect, reveal the cing opera regarded the truth and erative as tested by houses on t Build them And F Then, like of the king people that one and th exists for create a kin offer king with text and his chu Christ and Church" mu Doctrines o in training ship. Now kingdom se Then too the kingd vorite phra ment", by do we mean ing him as we mean excused him ment by sa saved. I p side questi Who are t pel of the kn know nothing him crucifi find that cluded per felicity, so righteous and inter-human welling beyond We hon with the ch at her ineft which wou their Chri and stay o for making achievement awakening been reger instituted. sick, the o been the traveler Under her spirit of t itself in o

against the over-much in the barn? And, as paradoxical as it may seem, is not our over-much the cause of our lack? During the past few months the people have hungered because there was too much fuel. And have been penniless because there was too much money. Too much in the barns. Noting this tendency, Mr. Edison is reported to have said, "We ought to quit inventing until we learn to use wisely what we have". All of which emphasized the necessity of producing a better grade of Christians; men and women, who obeying the Lordship of Christ have ceased to regard his Golden Rule as a pious gesture, and who really love their neighbors as themselves.

We Must Believe in the Kingdom

To become crusaders of the kingdom, we ourselves must believe it possible and practical. We must cease to regard the Sermon on the Mount as a galaxy of unattainable ideals; beautiful as rainbows, empty as dreams, and as illusive as the palm trees and fountains of a desert mirage. We must believe that Jesus knew the laws of the moral and spiritual universe far better than any scientist knows the physical laws of cause and effect, and that his laws of the kingdom reveal the only conditions by which God can savagely operate in the affairs of men. That he regarded them as the basic principles of eternal truth and unalterable righteousness, as self-operative as the laws of gravitation, is fully attested by his closing declaration, "Build your houses on these sayings of mine, they will stand. Build them on anything else, they will fall".

And Preach the Laws of the Kingdom

Then, like Jesus, we must preach the gospel of the kingdom. We must make it clear to our people that the church and the kingdom are not one and the same thing; and that the church exists for the sake of the kingdom. We must create a kingdom literature, sing kingdom hymns, offer kingdom prayers and provide our youth with text books of the kingdom. "For Christ and his church" must be supplemented with "For Christ and his Kingdom". "The Doctrines of our Church" must be studied in connection with "The Doctrines of the Kingdom". We have done well in training our young people for church membership. Now let us do better by training them for kingdom service.

Then too, we must re-study, in the light of the kingdom, some of our great words and favorite phrases. What do we mean by "the atonement", by "salvation" and "redemption"? What do we mean by "following Jesus" and "accepting him as our Saviour and Lord"? What do we mean by the "simple gospel"? A brother excused himself from a citizen's reform movement by saying, "It's my business to get people saved. I preach the gospel and leave these outside questions to others". What did he mean? Who are the saved? Who are others? And what are the problems which lie outside the gospel of the kingdom? Paul said, "I determined to know nothing among you save Jesus Christ and him crucified". But re-read his letters and you find that "Jesus Christ and him crucified" included personal character and conduct, domestic felicity, social concord, business honesty, civic righteousness, capital and labor, inter-religious and inter-racial relationships, every question of human welfare. There is nothing outside. Nothing beyond.

We honor the church and have no sympathy with the cheap sneers which are sometimes hurled at her ineffectiveness, or with a humanitarianism, which would ignore the church, the cross, and their Christ. We believe her to be the pillar and stay of the truth, the Christ-ordained agency for making a righteous world. We glory in the achievements which have followed her spiritual awakening. Through her millions of lives have been regenerated, and the great philanthropies instituted. She has ministered to the poor, the sick, the orphan, and the imprisoned. She has been the good Samaritan to many a wounded traveler on the robber infested highway of life. Under her brooding heart the compassionate spirit of the modern world was born, expressing itself in our charitable and humane institutions.

The blood stained Cross of Calvary preceded and inspired the Red Cross of battle fields and other desolate places. Having accomplished so much, are we not ready for a forward movement? Is it not time that we re-discover and proclaim the long lost gospel of Christ? That we clear the highway of the robbers, and remove the causes of evil conditions? God deals with us as though we were intelligent. He will not save us from fevers as long as we neglect the sewers. The glory of modern medical science is in its preventive measures, and the knowledge that every form of zymotic disease can be exterminated by the application of sanitary measures is no more certain than that every form of moral evil can be exterminated by the application of the gospel of Christ. He came to "destroy the works of the devil", to "save his people from sinning", to "take away the sin of the world"; and does the present sinful world rebuke his presumption, or our failure to realize his greatness of his purpose and power?

While in England, where Baptists are comparatively few, I spoke before the East London Baptist Association, and was a bit boastful of the numerical preponderance of Southern Baptists. I told them that in Alabama and I thought in Georgia, we outnumbered all the other denominations. Later one of the ministers visited our Southland, admired many things, but was greatly puzzled by others. He asked some embarrassing questions about our attitude toward the Negro, remarked on the crowded condition of our jails, and was surprised at the glaring violations of Constitutional law. After reading in one of our newspapers that during the previous year there were more homicides in one Southern city than in the whole of Great Britain, he turned to me with the question, "Did you say that numerically the Baptists hold the balance of power in the South"? My reply was, "Yes". To which he retorted, "Then why don't you use it"? If I had thought of it at the time, which I did not, I think the correct answer would have been: Because we have not yet realized the magnitude of our task, and the power at our disposal. We have assumed the attitude that if we look after our local churches, God must look after his kingdom. And, feeling no responsibility for the kingdom, we have not sought the kingdom spirit and power.

A better day is dawning. Many pastors and people are not far from the kingdom of God. We are beginning to see that the Christian church is not the offshoot of the Jewish church, but a new creation. The Baptist preachers are not successors of priests, but sons of the prophets. That the ceremonials and sacrifices "which could never take away sin" are not the moulds into which our theologies should be cast. That God is holy and demands a righteous people. That God is strictly truthful and will not pronounce us righteous until we really are. That salvation is neither mystical nor magical, but the practical application of the principles of Christ and of Galilee and Calvary to the motives and methods of men.

A Revival of the Kingdom

If this Convention were asked to name the greatest need of our churches I am sure the answer would be "a revival". And by revival we mean something more than an annual protracted meeting, as good as that may be. We mean a mighty spiritual movement of repentance toward God and faith in Jesus Christ which would empower our churches and compel the attention of an indifferent world. Thank God we are not satisfied with things as they are. Our present type of Christianity is not impressive. We create no stir. Nobody pays us the compliment of being drunken or crazy. Satan may tremble when he sees the weakest saint upon his knees, but nobody else does. In the calculations of evil minded men we are not considered. They hear us sing, "Like a Mighty Army Moves the Church of God", but remain defiant and unafraid. Corrupt politicians have no fear we shall bolt our party. No evil institution anticipates our united opposition. God help us to step up to the high challenge of Christ and surprise them. Faith

may not be alarmed at the dangers which threaten our church and nation, but only stupidity can deny they exist. This is no time for blind partisanship in politics nor exclusive denominationism in religion. The need of our day is federation of practical Christian sympathy for the underprivileged, and a massing of Christly power against the forces of evil. The task is tremendous, humanly impossible. But where is the God we have preached, the power we have proclaimed, the courage and self-sacrifice we have so often extolled?

As I view the situation, the two outstanding foes of the kingdom are drink and war, and our immediate imperative task is a united effort for their overthrow. Overlong have they held their iniquitous sway. The Baptist Governor of Virginia said that the eighteenth amendment to the Constitution could be enforced if the members of Christian churches would stop bootlegging. They must stop or cease to be called by the Holy Name. The fight is on. Greed is against the kingdom. The appetites of the flesh are against the kingdom. All hell is against the kingdom, but God is for it. Are we? Without fear or fanaticism let us marshal our forces of the church, inspire them with the spirit of the kingdom, and make this a sober world. Mr. Raskob is reported to have said that the preachers slipped that amendment into the Constitution. Let us deserve the compliment by keeping it there.

The world war may not have made a warless world, but it accomplished something. It de-glamoured war. On Flanders fields all fictitious splendors were torn from its hideous features. No future slogan of glory can make us forget the stench of the trenches, the curses of the living, the shrieks and groans of the dying, the millions dead. It was so ghastly, so cruel, so useless that our better natures rose in revolt, and registered the vow, "Never Again". And under the Leader, the Prince of Peace, we must make our avowal good. He said the children of God are peacemakers. He taught us to pray, "Our Father in Heaven", and when the church practices the prayer it so often recites we shall create a kingdom civilization which will keep step with the heart-beats of the compassionate Christ rather than with the drum beats of merciless war.

The revival we need is a revival of devotion to Christ's objective, "Seek ye first the kingdom of God and his Righteousness". A moral passion for his entire program, "Why call me Lord and do not the things I command you". A salvation from sin, which shall mean deliverance, here and now, from the grip and tyranny of sin, and not simply an anticipated undeserved escape from the future consequences of sinning. "God is not mocked". As descendants of the priests we may be satisfied by adding numbers to our churches and dollars to its treasury, but as sons of the prophets, we shall be satisfied with nothing less than the personal and social righteousness of the sermon on the mount, making our Lord's sacrifice the incentive to this righteousness, and not a substitute for it. He did not die on Calvary to annul the laws of the kingdom.

My brethren, I love the church of Christ, and have special affection for the Baptist family in whose ministry I have spent fifty-three blessed years, and I greatly long that we shall be among the first to lift to commanding prominence the cross of Christ as the standard of his kingdom. For be assured that not until church Christians become kingdom Christians "the salt of the earth and the light of the world", can we create a type of Christianity whose impact upon a sinful world will manifest its divine origin and energy, making our churches the conveyors of God's saving power, for time and eternity, to all the needs of every soul. The present order, so cruelly dominated by crime and vice, disease and poverty, unbrotherliness and greed, must be saved, if saved at all, by the undivided redemptive agencies of the Son of God. The apostle writes, "Having been reconciled to God by the death of his Son, much more we shall be saved by his life".

Take away his cross, and you have humanism.
Continued on page 8

The Baptist Record
Published every Thursday by the
Mississippi Baptist Convention
Board
Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance
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sissippi, under the Act of October 3, 1911.

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East Mississippi Department

By R. L. Brelan

Backward Glances

As I turn my mind back down
the years, nearly a quarter of a
century, since I began the work of a
minister of the Gospel and the pas-
tor of churches; there comes before
my vision, faces of men and women
who have been my friends and helpers
in the years that have passed.
How sweet to think of them and to
live over again the pleasant days
spent with them at church and in
their homes. No preacher has had
more friends and more hearty helpers
than has this unworthy servant.
How I love them every one as in
many I walk and talk with them
again. Many of them have already
tasted of the joys of the happy "over
there," and many others I am
denied the happy privilege of face
to face communion.

My first call to serve as pastor
was by Oak Grove Baptist Church,
Neshoba County, when I was a boy
preacher, knew but little of how to
preach or how to act as pastor of a
church; but the Lord was good to
me and gave me counselors who aided
me wonderfully. Rev. E. J. Hill
was my pastor and was a father to
me in the work. In the church was
deacon J. W. M. Thornton, a teacher
and a man interested in the Mas-
ter's work. He was one of my very
best friends, counselors and supporters
every way. I rejoice at every
memory of him. He has long since
passed to his rewards. There were
others in the church that helped al-
so. Among whom were the Hill
boys, the Taylors, Barrets and others.
The three years here at Oak
Grove were trying years, but the
memory of those early days linger-
on as a sweet reflection.

At the same time I was pastor of
two churches in Newton County,
Pleasant Hill (Conehatta), where I
was pastor for twelve years, and
Mt. Vernon, where I was for six
years. Some of the Lord's anointed
were members of both these church-
es. At Pleasant Hill I especially
remember "Mother" Bishop, who
died in the church house she loved
so well. Then there were her sons,
Joshua, James, Ace, Reuben and

Lindsey, all of whom were true to
the pastor. Miss Rebecca Sheely,
though unlettered and not very well
taught in the faith perhaps, who
recently died in the Old Ladies' Home,
was an inspiration and "did
what she could." Deacon Newton
Covington and his good wife will
ever hold a place in my thinking
that time cannot efface. A. J. Nichols,
his wife and splendid family of
children, were home-like and help-
ful and are remembered as true to
the cause. Mr. and Mrs. W. W.
Adams and family are also a pleasant
memory. The Hensleys, Cart-
ledges, T. B. and Alf. Pace and the
other Paces, who were long among
the pillars of that dear old country
church, all are in my vision as I
look back down the years long gone.
Space will not let me call all them
by name, but they are in my mind
and I think of them with fondness
and love.

Over at Mt. Vernon "Uncle" Tommy
Wilson and "Uncle" Aaron Pierce
come first into my vision. They
were far passed middle age then,
and since then "Uncle" Tommy has
gone home, while "Uncle" Aaron
still lingers, but more than 80 years
old. The Buckleys, Davises, Gib-
sons, L. E. Pierce and family, with
scores of others who were in the
pews regularly during the years of
my ministry there are happy mem-
ories as I think of my sojourn there
at Mt. Vernon. The thought of
these dear folks is inspiration to
me even yet. They were patient,
kind and helpful to the young pas-
tor, overlooking his mistakes and
trying to make his weak places
strong. No one knows but those
who have passed that way how dear
friends can help and how they cheer
a pastor as he tries to answer the
call that the Father has laid on him.
And such helpers are never forgotten,
but their memory lingers as a
sweet morsel all the way to the
sunset of life. Blessed memory.

These are just a few of those who
inspired and helped my early ef-
forts in the ministry. Hundreds of
others have come into my life since
that day who have been near and
dear to this preacher's heart. Some
other day some of them may be
mentioned in these columns. It
helps me to think and write of the
dear friends who have been com-
fort and strength in the days that
have passed. God bless every one
of them.

Notes and Comments

District 3 B.Y.P.U. Convention of
Yalobusha county, met with New
Hope Church the first Sunday after-
noon. In the absence of the pres-
ident, Rev. S. J. Rhodes, Bro. Clyde
M. Williams, Vice-President, presid-
ed. Prayer by Rev. R. L. Nester.
Scripture reading by Miss Eula
Chapman. Bro. Sellers Denley, Dist.
Leader, was in charge of the pro-
gram. The following had part: Miss
Ruth McCormack, Miss Nell Denley,
Mr. Charles Gunter and R. L.
Brelan. Rev. and Mrs. R. L. Bre-
lan sang one of the old Sacred
Harp songs, notes and poetry, which
was something novel. Closed with
prayer by Hon. G. E. Denley. Will
meet in Dist. 1 in the western part
of the county next first Sunday after-
noon, Mrs. Theo Dubard, Leader.

Rev. R. L. Nester, a recent gradu-
ate of Mississippi College, has locat-

ed as pastor at Courtland. He is
supplying for Pastor Rhodes also
during his absence. Bro. Nester
and wife will teach near Courtland
next winter.

Rev. S. J. Rhodes has been in the
Baptist Memorial Hospital at Mem-
phis for some days. We hope that
he will soon be able to take up his
work again, as he is needed in this
section. Pray for him.

The Baptist Bible Study Assembly
will meet with Coffeeville Baptist
Church on Monday following the
third Sunday in May at 10:00 a.m.
A good program has been announced.
Come over, brothers and sis-
ters, and enjoy the day with us.

The writer will likely be in Bir-
mingham when this is read, attend-
ing the session of the Southern Bapt-
ist Convention. Let a prayer be
sent up to the throne of the Al-
mighty Father that this great body
may do the right thing for the ad-
vancement of His Kingdom and for
His glory. How we do need help
just at this time that we may get
out of the dumps and go to the
Lord's work like men and women
who know the Lord. We are playing
at the matter in hand. Let us
pray.

—BR—

THE COOPERATIVE PROGRAM

—o—

It is strange, but two men can
look at the same thing and see it
differently. It is caused from the
mental attitude. All men are more
or less bias-minded. Some will con-
fess it, others will deny it. Men usu-
ally see things the way they want
to see them. Some of our breth-
ren are loyal to the Cooperative
Program because they believe with
all their hearts that it is God's pro-
gram. That is their mental atti-
tude. They have trained themselves
to think that way. They are so zealous
over it until they cannot under-
stand how any man could criticise it.
In fact, they believe that any Bapt-
ist who is not loyal to it is disloyal
to God, and is a very bad man to
say the least. On the other hand,
some of the brethren are disloyal
to it, and have nothing but contempt
for it, and pity their brethren, whom
they believe are deceived into believ-
ing it is God's program. They
also have trained their mind to think
that way. These two examples are
extremes. Between these two ex-
tremes there may be many varying
degrees. But let's take off our glass-
es, which give coloring, to the "pro-
gram" and look at it just as it is,
and see what it looks like. There is
nothing wrong with the word Co-
operative; in fact, it is a good word.
Men who do not cooperate are worth-
less. Also, there is nothing wrong
with the word program; for we can
not cooperate without a program.
But let's look at the things which
gave rise to the use of these two
words by Southern Baptists. Sou-
thern Baptists have gradually grown
into a great machine. Like the old
woman who lived in a shoe, she had
so many children, she didn't know

what to do. The biggest child of
the Convention, that requiring the
most food and clothing, is called Ed-
ucation. Now there is nothing
wrong with education, within itself.
In fact, it is a very useful child; and
without her in the family we would
all be so ignorant that our services
would be very, very limited. (I
know this by experience). Another
child of the Convention that ought
to be the biggest, but which has
been neglected, is called Foreign
Missions.

Now, there is nothing wrong with
foreign missions, within itself. In
fact, it is the child which waves the
banner of evangelism, and without
it our services would be very limited
indeed.

Now, to call the roll; giving all
their relative importance, would
make this article too long. So I
will cut it short by saying that all
the children that the Convention is
feeding are good children; or at
least, would be under the proper
management. So, that being true,
why not all pull together and dump
into the common treasury? . . . But,
the question arises: How many of
these causes are in the sphere of
the great Commission? And, if they
are all included, then, what about
their relative importance as they are
associated together? Now, no man
will deny this, that evangelism is
the main cause set forth in the com-
mission; and that education, benevolence,
etc., are by-products of it. Or, in other words:
Just in proportion to the benefits derived from
education which will help promote
the gospel; just that, and no more,
ought to be put into education. Why?
Because it is subordinate to the Gos-
pel. It is true with benevolence, it
is true with every thing that relates
to the Gospel in any way. So, some
of the brethren believe that inasmuch
as the Convention has "side-tracked"
the main cause and is putting more
money into the by-products than
it is into the main thing itself, that
they are justified in doubting that
the Cooperative Program, just as it
stands, has the approval of God.
And, having conscientious scruples
concerning their own individual
stewardship, they believe it is wrong
to support loyally that which they
believe is out of all Scriptural pro-
portion. So, they prefer to desig-
nate their gifts. Now, here is where
the trouble comes in: The leading
exponents of the Cooperative Pro-
gram, speak and write in a way to
make the designators believe that
they are held in contempt, and con-
sidered disloyal. That kind of prop-
aganda does not help to win, but
drives the brethren who see it the
other way further from cooperation.

It looks to me like the Convention
could see that, and would open the
door for designated gifts in a way
that anybody anywhere could desig-
nate and work for any designated
cause without being considered dis-
loyal.

—J. E. Heath.

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Thursday, May 14, 1931

The Sunday School Department

SUNDAY SCHOOL LESSON

For

May 17, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

—o—

Subject: Jesus Enters Jerusalem As King.

Golden Text: He is Lord of lords, and King of kings. Rev. 17:14.

Entire scripture for study this date, Luke 19:28 to 20:47.

Introduction

I realize that it will do no good, but will bring criticism, but faithfulness to the trust committed to me, impels me to tell the truth and leave the results with God.

Evangelical Christians in general have so completely surrendered to the teachings of Rome, that even our own denominational literature carries the falsehood, and thereby teaches to our children for truth that which is not truth; and which could be learned and corrected, by just a little careful Bible study, leaving out all other considerations.

The Lesson Studied

With the lesson of this date, we come to the last week of our Lord's life before his crucifixion. Surely we should know the truth about, if possible, the most minute detail. Can that be learned by studying the Bible? I maintain that it can.

There are a few unmistakable landmarks set up by the Holy Spirit, which, when followed, clear up the whole thing, and remove all difficulties. The first one of these is that every Jewish day began at sunset, and twenty-four hours later ended at sunset, and another day began. From Mat. 28:1-6, we learn that at the end of the Sabbath, which was sunset of what we call Saturday evening, certain women went to the sepulcher and found the angels that told them that Jesus had arisen; so the resurrection of Jesus took place about sunset on Saturday evening and not Sunday morning as Rome has always taught. Hold that in your mind.

In Mat. 12:40, Jesus said, "For as Jonah was three days and three nights in the whale's belly (In the belly of the great fish. Greek); so shall the Son of man be three days and three nights in the heart of the earth". Count back three days and three nights from sunset Saturday, and you get sunset Wednesday as the time of Christ's burial. Hold that in your mind.

In John 19:31, John tells us by way of explanation, that the sabbath that was the day following the crucifixion was an high day. This year, (1931) the Jewish passover feast, which gave an high day sabbath, began at sunset on our Wednesday; so that the sabbath of the passover this present year 1931, was Thursday just as it was the year Jesus was crucified. Hold that in mind.

In John 12:1, we are told that Jesus came to Bethany six days before the passover. Count back six days from Thursday the passover sabbath day that year, and you get Friday for the day he reached Bethany. That night they had the feast

at which Mary anointed him for his burial, and about which Judas raised a fuss. John 12:12-19, tells us what took place the next day (Saturday) as Jesus went up to Jerusalem. Hold that in mind, and remember Jesus entered Jerusalem on Saturday and not on Sunday as taught in our literature.

The passover lamb was a type of Christ. For him to be true to his type, he had to meet ALL the conditions. The passover lamb was always by God's command selected four days before it was killed. Count forward four days from Saturday, the day Christ entered Jerusalem and was marked for death, and you get Wednesday for the day of his crucifixion. Thus we see all these landmarks set up by the Holy Spirit tally when the field-notes of God's word are followed. How long, Oh how long will Baptists continue to kiss the Pope's big toe?

The Jews knew the prophecies of the coming Messiah. Their only trouble was they failed to see that there were to be two advents instead of one, and therefore confused the prophecies, and expected him to fill them all at one time. Up to this time, and even after his resurrection, his disciples expected him to fill them all. Knowing as they did God's promise to David's son (descendant) that he should rule on his throne forever; knowing also the place for the birth of the Messiah, and having seen the mighty works of Jesus, when they saw him entering Jerusalem on the young ass in fulfillment of Zech. 9:9, his disciples, and even the multitudes hailed him as king, on what we now know to have been Saturday, Nisan (April) '10, A.D. 30. And indeed on that day he offered himself as king; but the rulers (the religious folk) rejected him, and determined to slay him. "He came unto his own, and his own received him not". John 1:11.

Some Lessons from the Lesson

1. The common people heard Jesus gladly, and it was from among them that he gathered his immediate followers. On that day they were shouting happy because their king had come. So it is now: Most of those who accept Christ are from among the common people. They are in every way the hope of the world.

2. The next thing we should observe is that Jesus wept over Jerusalem and foretold her complete destruction. In this we see his Divinity and compassion. From this we should learn two things: His prophecy was fulfilled about Jerusalem, so his promise to come again and set up his kingdom will just that surely come to pass. The second of these two is his compassion. He wept over Jerusalem and the wickedness and unbelief of his own people. If such thing could be, he would evidently weep now over the unbelief of so many who claim him, and over the great apostasy that has swept the world in the last fifteen years.

3. Another truth we ought to note

is the rage of the religious leaders against Jesus and his faithful followers. They did all they could to silence him and scatter them. That is the supreme effort of the world today. The tragedy of it is, as was the case then, so much of it comes from those who pose as religious leaders.

4. Still another lesson is to be derived from the reply Jesus made to those who wanted him to silence the praise coming from his followers, "I tell you that, if these should hold their peace, the stones would immediately cry out". Luke 19:40. Strange as it may seem, that is exactly what has happened. When the world was ripe for the gospel message as never before, his people began to fail; but the archaeologists began to uncover the rocks, monuments and manuscripts that have answered every accusation made against Christ by the critics. Shame on us that the mute rocks should acclaim his praise while the living human voice of many who claim to have been saved by his blood, sound a minor chord.

The remainder of the scripture included in the lesson for this date, contains teachings too important to be even mentioned where space is inadequate for their proper discussion.

—BR—

MORTON

—o—

A very unique banquet was given by the T. E. L. Class of the Morton Baptist Church in celebration of their seventh birthday as a standard class. The invitations were like ships bearing the news that passage was reserved for them on the "Good SHIP T. E. L." sailing from the harbor of the Morton Baptist Church on the sea of life.

The lucky ones receiving these clever invitations were the husbands of the class members, the Men's Bible Class and their wives and the officers and teachers and their wives and husbands.

The table was decorated with a ship with white and green ribbons leading to each plate.

When the guests were seated, Mrs. W. A. Jones sang a song of welcome. A number, "Climbing", representing the growth of the class, was given; Infancy, Mrs. Duval Rogers; Youth, Mrs. Jack Lee; Maternity, Mrs. A. T. Cooper.

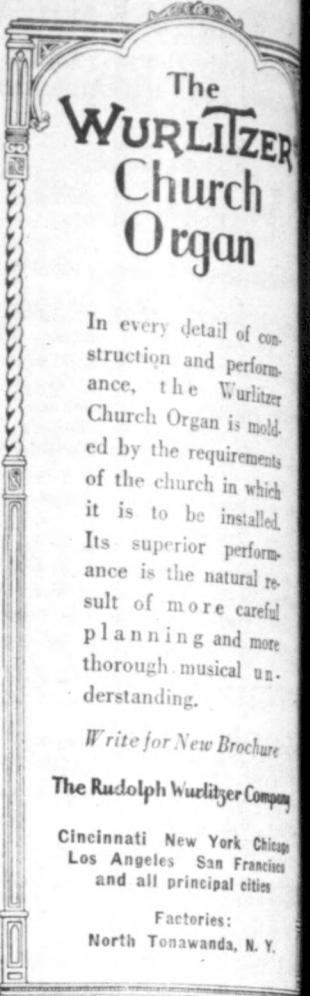
The captain, Rev. W. L. Meadows, read the ship's charter (Matt. 28:19-20), and stated that the Ship T. E. L. was making this voyage in search of scriptural knowledge.

Mrs. D. R. Ott sang a beautiful solo, "Love To The Fisherman".

The pilot, Mr. P. B. Alford, superintendent of the Sunday School, made a talk on the chart, the Bible. He then introduced the crew of the ship, made up of teachers and officers of the Sunday School. Each member of the crew was told to pull on the life line nearest them while singing "Throw Out the Life Line", and each found a souvenir with life savers attached.

An address, "How Prayer and Bible Study is the Steam That Keeps the Ship On Its Course", was given by E. C. Williams, the admiral.

Mr. A. T. Cooper, keeper of the church log, gave a report on progress of the Sunday School during the last year.



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YOUNG PEOPLE'S AUXILIARIES

—o—

Realizing that "A community without God's Word is a community without light" the Young People's Auxiliaries of the Shady Grove Baptist Church, Copiah County, are endeavoring to have a light so illuminating that it cannot be hidden. The lamps are being filled and the wicks trimmed by having our regular meetings. The Y. W. A. met Sunday, April 26, Mrs. Mattie Cliburn, Leader, with ten members present. The Junior G. A., Miss Maye Kilcrease, Leader, with six members present. Each of these auxiliaries rendered a program from the magazines. The R. A.'s met Tuesday, April 28, at the home of their Leader, Mrs. Ruth King, for a study course and social period. Seven fine boys took the examination on the manual. It was counted a great privilege by the Director to participate in all that was carried on in the "weenie roast". The Sunbeam Band meets each Sunday under the leadership of Mrs. Bessie Manus.

As young people may we know there is "a task for everybody and everybody a definite task", and in knowing—
Let us put by some hour every day to consecrate ourselves so we may say:
"Beautiful hands are those that do work that is noble, kind and true,
Moment by moment the whole day through".

Sincerely,

Aubrey Kilcrease,
Director of Young People's
Auxiliaries.
—o—

Shady Grove W. M. U.

The Shady Grove W. M. U. met recently and organized three circles instead of the "lone one". The Margaret Lackey Circle with Mrs. Annie McManus chairman had ten members. The Aven Circle (named for Mrs. A. J. Aven) had ten present and elected Miss Maxine Amos chairman. The Lottie Moon Circle with Mrs. R. L. Chapman as chairman had eleven present.

A tree is known by its fruits, so may this W. M. U. grow so bountifully that it will be necessary to increase or enlarge the storehouse; by dividing these circles into others.

Aubrey Kilcrease,

Reporter.
—o—

A Tribute to Our Pastor

Shady Grove Baptist Church is rightly proud of its pastor. No longer is he known as Rev. A. A. Kitchings, but as Dr. A. A. Kitchings; also, Dr. Kitchings, who lives at Beach, Miss., has been serving our churches and at the same time attending the Seminary in Louisville, Ky. On April 29, he took his examination, which was to be what might term the "final doom". Christ says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". If this might be termed a prescription for seeking knowledge, certainly our pastor read it well and studied to show himself proved unto God, a workman that edeth not to be ashamed, rightly dividing the word of truth.

In Paul's exhortation to the Ephesians he told them: "To take the whole armour of God, stand, having

your loins girt about with truth, and having the breastplate of righteousness; your feet shod with the preparation of the gospel of peace; above all, take the shield of faith; and take the helmet of salvation, and the sword of Spirit, which is the word of God". If having the loins girt, the breastplate, the feet shod, the shield, the helmet, and the sword are classed as insignia to signify that you are a soldier of the cross having on the whole armour, then our pastor is surely one of these great soldiers endeavoring to lead a part of God's army, taking Jesus as the criterion and following closely in His footsteps.

He is a man who if things go wrong will not complain, finds ways of helping other folks, sees the good in everyone, has a lot of confidence in people's good intentions. If the sky is gray you get his point of view just the same and the clouds will scatter so that the sun will break through. And, in short, you'll know him if you meet him, and you'll find it worth your while to cultivate the friendship of our pastor.

Of all the things that might be said of our pastor, may I say:

Here is a toast to our pastor,
Patiently doing the best that he can;

Working away

In his own quiet way
And knowing he's classed as an also-ran.

Faithful and cheerful and brotherly,
Making no boast of his honesty;

Doing the right

As given the light,
With never a taint of the Pharisee.

Helping a neighbor in need of his aid,

Marching light-heartedly, firm, unafraid;

Taking the pain,

The loss and the gain,
The pleasure and sorrow, as part of the trade.

Bearing the musket when the need does arise,

Following duty, expecting no prize;
Doing his stunt:

Bearing the brunt;

Upright and looking all men in the eye.

Claiming no rights save as one of the clan,

Fighting the fights that his leaders began,

With the rest of the throng—

A good Soldier is our pastor, Dr. A. A. Kitchings.

Aubrey Kilcrease,

Reporter.
—o—

TO THE ASSOCIATION OF WOMEN FOR THE PREVENTION OF LYNCHING

—o—

I read in the Record of April 30 of your existence and purpose and I said GOOD! Good because (1) the work is SO BADLY NEEDED, and (2) when the noble women get behind a job the WORK WILL BE ACCOMPLISHED. It may take time—even a long time—but they have "the gift of continuance"—they just keep at it till "IT'S DONE". That makes us think of National Prohibition. It took 50 years for them to get it and they

are going to keep it too! Yes but some old sorehead man wants to say "men helped in that great job!" Well I know they did, but much of their valuable help was caused by the examples, arguments and earnest pleadings of such women as Carrie Nation and the great number of God-loving women that gave her whole-hearted cooperation. Say what you please that is so, and I predict they will finally accomplish the prevention of lynching too, not so much because I AM GOING TO RENDER ALL THE HELP I CAN, but because they will in some way bring it about. I may not live to see the job finished as I am near 72, but some day I hope LYNCHING—HIDEOUS LYNCHING—will be a thing of the past.

But ladies, you must not underestimate the job, and also it is very necessary for you to start right. First give the case a thorough diagnosis and find the CAUSE and then seek to remove it, and lynching will be no more.

There is a CAUSE for every effect, so don't be like the man who was laboring to clarify the muddy stream below the spring with a hog wallowing in the spring. If he would get the hog out of the spring (remove the CAUSE), do you think it would be a hard matter to clarify the stream? NO!

The cause of lynching is as clear as the noonday sun to the observing eye! HERE IT IS. A lack of confidence (upon the part of the people), in the execution of the law, which is brought about by the lack—or sorry—or non-execution of the law! Now reader you know that to be a fact!

A proper execution of the law would cause the overwhelming majority of the people to be willing to give the criminal a speedy, fair trial for he could and would say he will get his just reward at the hands of the court. If a majority should object to a trial and really want to lynch him they would be afraid to try it, knowing the law would be enforced on them. And it would.

Ladies, you have a heavy job on your hands when you try to establish a proper enforcement of law, and that is the only way you can prevent lynching, i. e., remove the cause. You see so many get their bread and butter by pulling the guilty through one or more of the many loopholes and letting them escape justice thereby.

I insist that you examine and see how few criminals get justice. Then examine the use so many state governors make of the pardon power.

See if any of them ever sells pardons. Why do we so often hear citizens say, "Oh, there is no justice to be gotten at law"?

—J. L. Williams.

Enterprise, Miss. R. 3.

—BR—

Allspice: "Did I ever tell you about the awful fright I got on my wedding day?"

Sage: "Careful, old fellow. No man should speak that way about his wife."

—BR—

Stage Hand: "You received a tremendous ovation; they're still clapping. What did you say?"

Actor: "I told them I would not go on with my act until they quieted down."

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HAROLD SOMERS, BROOKLYN, N. Y.

WHAT COLLEGE IS BEST FOR YOUR DAUGHTER?

—o—

If your daughter has made a good record in high school, then by all means select for her a college with high requirements for admission and graduation. In such a college she will come under the most helpful and inspiring influences. Her companions will be of high intellectual rank. They will have proven themselves to be earnest workers. Each will have entered college with the recommendation of her high school principal as to conduct and character. Through the influence of such association your daughter will be encouraged to exert her best efforts, and will acquire strength of character as well as intellect.

One of the outstanding southern colleges for women which maintains unusually high standards is Converse College. At Converse no student is admitted unless she has made an average of 80% during her four years spent in high school. She is admitted upon certificate issued only by a fully accredited high school or preparatory school. In all cases, testimonials of good character and a certificate of honorable withdrawal from the last school attended must be presented to the President. These requirements for admission are adhered to as a matter of fairness to the individual applicant and to the student body in general. Because of the unusually high requirements for graduation, it would be useless for a young lady to enter a college of such high standards unless she had proven herself capable of adequate accomplishment. To those of superior ability, however, splendid opportunity is afforded for intellectual achievement.

All correspondence relative to entrance should be addressed to President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

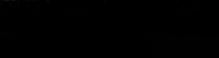
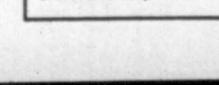
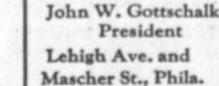
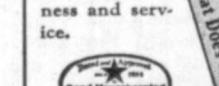
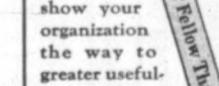
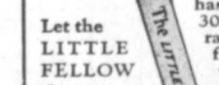
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B. Y. P. U. Department

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Oxford, Mississippi



DR. J. T. HENDERSON

Dr. Henderson is Southwide Secretary of the Baptist Brotherhood, having served efficiently in this capacity for a number of years. Dr. Henderson is a pleasing speaker, loves the Lord, knows the Bible, is a good steward and will give two addresses in each of the first two District B.Y.P.U. Conventions; Baldwin June 2-3, and Ackerman June 4-5. You will delight to hear him. PLAN TO GO!

—o—

Winona Has Miss Durscherl

During the week of April 12-17 the Winona B.Y.P.U.'s held a successful Study Course with Miss Durscherl, of the State B.Y.P.U. force, helping. Miss Durscherl reports a delightful time and feels that it was a week of successful effort toward Kingdom promotion. The Seniors studied the book "Senior B.Y.P.U. Administration," which was dedicated by the author to the Winona Senior B.Y.P.U., where he got his first B.Y.P.U. experience.

Special committee meetings were held during the week and at the close all committees except one turned in note books of suggestions and helps for their own work in the future. This is to be passed on to new officers and committees as the old officers are removed from office. The Intermediates studied "Training in Stewardship." Each Intermediate made his own stewardship notebook, calling it "My Stewardship Book." Friday night the Intermediate union had a "Spring Social," and all had a fine time. Dr. Boston, pastor, is acting Director, Frances Doty is Senior President, Mrs. Mothershed, Senior Advisor, Miss Cora Ervin, Intermediate Leader, and Mrs. V. E. Boston, Junior Leader. It is interesting to note that both books studied were written by Mississippians, a fact that was especially appreciated by both unions.

—o—

Central District, Jeff Davis County, Active

Vice-President H. A. Carter lets nothing come to keep them from having their regular monthly meeting of his district in the associational B.Y.P.U. The last one was April 19 held with the Victory church. Many conflicts kept the crowd from being all hoped for, but it was a good meeting. Nine unions reported. Mr. Carter calls attention especially to one of his junior unions that have 20 on roll and who were 100% in attendance and Bible readings for the month of March, they never use their Quarterly in the meeting; a practice that should be

copied by every other B.Y.P.U. They plan to attend in goodly numbers the District B.Y.P.U. Convention in Columbia June 11-12.

—o—

New County Associational B.Y.P.U. Holds Quarterly Meeting

The Newton County Associational B.Y.P.U. had its regular Quarterly meeting the 26th of April, with the Union church. A splendid program was planned that included Special music, good talks, a splendid plan and helpful conference on the work of the Missionary Committee. Special prayer was offered for the meeting of the Southern Baptist Convention meeting in Birmingham May 13th.

BR

RODERICK GAMBRELL AND HOMER EVERETTE

—o—

The testimonies given in the Record of May 7 reveal that intoxicating liquor has been in every age a source of great evil. Dealing with the liquor problem has ever been dealing with that which is essentially evil. This is true today, and if strong drink was a source of evil in our life in pre-prohibition days, it is a much greater source of danger today.

Winning the fight has been at great cost. On May 5, 1887, Roderick Gambrell, son of our beloved Dr. J. B. Gambrell, was slain on the streets of Jackson a martyr in this cause. Forty-four years later on May 2, 1931, Homer Everett, a Baptist, and an efficient, fearless officer, in the faithful discharge of his duty, gave his life a martyr in the same cause. The liquor forces today have the same cowardly, murderous spirit that characterized their activity in the old days. There has been no change. We cannot believe that these good men and others who made the supreme sacrifice died in vain. As the death of Gambrell aroused and united temperance forces in Mississippi in the eighties, let us hope and pray that the death of Everett will arouse, unite, and stir to aggressive action good citizens in Mississippi who believe in righteousness. Meetings should be called in cities, towns, and communities to awaken our people to the peril of lawlessness. Your League is ready to supply speakers for meetings wherever desired. We are ready to lead in organization of dry forces.

The song of Deborah after the defeat and death of Sisera bears a message to us in this hour:

"Zebulun was a people that jeopardized their lives unto death, and Naphtali upon the high places of the field." (Judges 3:18).

But of some, not the type of Zebulun and Naphtali, she sang:

"Curse ye, Meroz, said the Angel of Jehovah,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the Mighty."

May it never be that any part of our people shall be under a like curse because of indifference.

—N. S. Jackson, Supt.

BR

"I think we should treat our minds as innocent children, whose guardians we are—be careful what objects and subjects we thrust upon their attention."

CHIPS

—o—

"Leave God to order all thy ways,
And hope in Him whate'er betide;
You'll find Him in the evil days,
Thine all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that none can move."

—o—

"He loves, he cares, he knows,
Nothing that fact can dim;
He will give the best to those
Who put their faith in him."

—o—

"The faith that pleases God does not pray for bushels of blessings and carry a pint measure to receive them."

—o—

"Would you remain young, and would you carry joy and buoyancy of youth into your maturer years? Then have care concerning one thing; and that is, how you live in your thought world."

—o—

"Associate reverently, and as much as you can, with your loftiest thoughts."

—o—

"Such as are our habitual thoughts, such also will be the character of our minds, for the soul is dyed by thoughts."

—o—

"As a man thinketh, so is he."

—o—

"He who has a high standard of thinking and living will do better than he who has none at all."

—o—

"We should think as if our thoughts were visible to all about us. Real character is not outward conduct, but quality of thinking."

—o—

"We lose vigor through thinking continually the same set of thoughts. New thought is new life."

—o—

"No good thing is failure, and no bad thing success."

—o—

"It matters little where I was born, Or if my parents were rich or poor; Whether they shrank from the cold world's scorn, Or walked in the pride of wealth secure; But whether I live an honest man, And hold integrity in my clutch—I tell you, brother, as plain as I can— It matters much."

—C. M. Sherrouse.

BR

HILMAN COLLEGE
Clinton, Miss.

—o—

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

M. P. L. Berry, President.

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CHRISTIAN HIGH SCHOOLS

We are bringing the matter of denominational high schools to the attention of our Baptist people again. The question is often asked by individuals: Is there a place now for the Christian high school? Altho' the present crisis hinders the financial support of our Baptist people, we would like to hear the denomination answering the question in the affirmative. We here at Fruitland Institute are of the firm conviction that there is a great need for this little school in the land of the sky. Nothing that has come under our observation during the past two years of close association with it has shaken that conviction in the least. Every thing that we have observed has cried to us the need of carrying on.

We are introducing herewith an article which we have persuaded Miss Martha Sullinger, beloved of all Southern Baptists who know her and known by all who have followed the work of our Baptist high schools at any time during the past thirty years, to write. The appeal is complete and strong enough to win over any doubting element there might be in our denomination to the cause of a Christian school serving our Southern Baptist people in city or country, mountains or lowlands:

"The opinion that the mountain schools have completed their work is held by many of our best Christian people in our Southland. Probably they have in one way, for educational advantages have multiplied greatly where they have been and are. But after thirty years experience in one of these Christian high schools I am of the firm belief that it is not a question of merely high schools provided for the training of our youth, for the States have so well provided that by placing a high school within the reach of every boy and girl in its borders, but of the necessity of Christian training in high school age.

"Much has been done in providing vocational training for our youth, yet as we realize that the child is father of the man we must face the fact that our next generation will live out the principles planted in the youth today. Our Southland stands for Christ and Christian principles in the lives of its citizenship because its men were so trained in youth. Quoting Dr. Spillman: 'Only that which is put into the process comes out of the product,' makes us realize that if we want a Christian citizenship we must plant Christ's principles in the life. We emphasize literary training of the highest standard, our teachers hold degrees from the larger colleges of our land. Nor do we intend to neglect the vocational training for we must do well what our hands find to do; yet we must go farther and plant and tend the principles given by our Master as we serve our country, our church, and our God in extending His kingdom.

"I spoke of the conviction of the necessity. This is borne upon me as I have watched these boys and girls for three decades go into the world carrying with them the power to stand for right and righteousness on the farm, in the school room, in the law office, on the judges bench, in the hospital, in the pulpit, and in

Christian homes in this land and across the seas.

"In this day of apparent lawlessness when youth seems so careless and thoughtless of moral and spiritual responsibility, we Christians must see that the only hope of a future for our land is to plant within the boy and girl through Christ; honesty, integrity, loyalty, and love for his fellowman. If you value the Christian college, if you value the future of the church, if you value



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the extending of the kingdom to the uttermost parts of the earth, work and pray for our Christian high schools."

BR

SACRED HYMNS

By Jack Perkins, Newton, Miss.

ARTICLE III

Greek music from the East was soon introduced into the Latin church of the West. Ambrose, a follower of Hilary in Greek hymnody in the West, introduced the use of hymns into the church at Milan, Italy, about 365. The Ambrosian or Latin hymns were more purely orthodox and of a better type than the Greeks seemed to have reached prior to this time. They were simple, pure, complete, and not technical in their rendering of the great truths and doctrines of Christianity, which they presented in an objective and not a subjective manner. So far as we know, Ambrose was the first man to ever introduce hymns intended primarily for congregational use.

Following Ambrose in the Latin hymns, we would associate the two Burnards; following Ephraim Syrus in Greek hymns, we would associate Gregory (St. Gregory Nazianzen).

From this time on until the Reformation, hymnody in the Eastern Greek church and in the Western Latin church grew side by side in the opposing struggle of the churches, spreading their influence through their hymns, until Greek and Latin hymns were sung comparatively in every land. Though Latin hymns not only surpass the Greek hymns in numbers, but also in quality, Greek hymnody has in it very little of value for our present day use. But Latin hymnody has in it very much value, and value that is ever on the increase. It was their influence that has largely determined the character of our great modern hymns (not gospel songs) such as "Rock of Ages," "Jesus Lover of My Soul," "Just As I Am," "Abide With Me," "Jesus, I my Cross Have Taken."

BR

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Student Luther W. Woodward

I preached one night at the Baptist Rescue Mission from John 3:16, and my subject was "God's Gift to the World." I tried to show those men that God had done his part by giving his only begotten Son, the greatest gift that could possibly be given.

At the close of the service one man came forward and accepted Christ as his personal Saviour. This man was a Frenchman some 43 years old. He had been reared here in New Orleans. He told me he had gone to the depths of sin and that he had not found any lasting pleasure. He had caused his mother and sister much worry and expense getting him out of jail. He said that he now saw the light and that he was turning from all this sinful life, and was going to live for Jesus. The glow on his face showed that he really meant what he said. I have seen him many times since that night and he always talks of what God is doing for him.

In Memoriam

T. E. MORTIMER, DECEASED

An Appreciation

It was my pleasure to know Mortimer and to be somewhat intimately associated with him in work here for some three years. Ever since his sudden and end last fall I have had it in to write some brief words of appreciation of his life and character as I knew him. Almost every son has some friends and relatives who mourn their decease, and never quite able to readjust themselves to life without them, there are a few people who take such a part in the affairs of that their departure leaves a long vacancy in many lives that is hard to fill, and the wound as it were the community heals only with time and by slow degrees. Such a person was brother T. E. Mortimer. His death was a grievous and poignant loss, not only to his immediate family but to a large circle of friends in this community and other places, as was evidenced by the immense crowd of people who attended the funeral services, the largest assembly I have ever seen here. And there are many people who still miss him sorely, after these months.

He was an attractive man and friendly disposed. So upon my arrival here he took me at once into the circle of his friends, and he was ever constant to me in that relationship. He had a great many friends here and at other places. In my visits to different sections of the state I was often met with friendly enquiry, "How is Mortimer getting on?" It was easy to make friends with him, and he manifested rejoiced in his friendships.

As a business and professional man he was a great asset to the community, and indeed to the state. He was in sympathetic touch with almost every large interest in the county, and his counsel and advice was highly esteemed. As a professional man he stood up with the leading lawyers of the state, and as an advocate at the bar and before the jury he had few equals. Some people are almost born to commanding positions in life by reason of inherited wealth and family prestige, but it was not so with this man. He won his way by native ability and hard work.

There is another sphere in which the vacancy caused by his passing is still keenly felt. I speak of the social and cultural and spiritual life of the community. To all of these he not only made a large contribution, but his active interest could be counted on in everything that looked toward the betterment of the community. Probably there was no one in the community outside of the school officials who took altogether as much interest in public education as he, or who knew as much about the school work. Indeed he was on the school board and was one of its most useful members.

And there was his church life. Outside of his own family interests there was probably nothing nearer or dearer to him than his church.

his loyalty there was beautiful exemplary. His absence from or Sunday School was an indication that he was sick or out town. He was for many years member of the board of deacons, and in that capacity he was faithful service and wise in council. Certainly he must have known something of the weight of his own personal weight, yet in conference he sought some three years ago eminence, but was always sudden and tried to stand on a level with the rest of his brethren. He was brief words of the meekest and gentlest men life and character. Almost every person I have ever known. I have heard ends and relatives in extenuation of someone's decease, and am to readjust them through them. The sacrements of his home life people who had me to lift that veil of affairs of my, but those of us who saw him were leaves a lasting impression. Such a person T. E. Mortimer, of love and gentle kindness.

He was taken away by accident in the prime and vigour of manly strength there was still a certain amount of sweet pathos in his homegoing. He had a fine and promising son, Bowles, a youth just budding into manhood, who was taken almost suddenly just a few months previous to his father's death. This son was the idol of his heart, and seemed to be a wonderful bond of sympathy between them. When he was called away the blow staggered to his father, and for some time he seemed as one lost and bewildered by the tragic loss. They sleep together by the peaceful waters of the Yazoo River. Life there was a beautiful and intimate devotion between these two, father and son, and in death they were not divided. And it is a pleasure to think that somewhere under the vast dome of the universe their spirits are resting happily together in the Paradise of God.

Josiah Crudup.

Belzoni, Miss.

BR

HELP ME

Will some brother please straighten this for me? Sometime during the past twelve months there were several letters in

the "Letters to the Editor" section of The Commercial Appeal as to what Jesus meant by what He said to the thief on the cross.

The discussion was started by one writer saying that he believed the words of the Bible were inspired but the punctuation was not. He claimed the translators put the comma in the wrong place, which gives the sentence a different meaning from what Jesus meant.

Sometime ago I heard a preacher read a scripture lesson before his sermon. He called the congregation's attention to a sentence that had a comma in the wrong place. He put the comma where he said it belonged, which changed the meaning of the sentence.

A few Sundays ago I heard a preacher tell in his sermon, of a friend of his who said, "If I did not believe every thing in the Bible I would not believe any of it".

The preacher said that man was wrong, and told why he thought so. Is it dangerous to make changes in the words or punctuation of the Bible, or try to pick the parts we want to believe?

I thought the Bible was translated from the original writings by educated men who were familiar with those languages and that their purpose was to put it into English words, and punctuate so that it would convey the idea intended.

As I understand it many men, working together, had the job and all had to agree before the work was passed.

Don't agnostics, atheists, infidels, free thinkers and the companionate marriage folks shout with glee when they hear Christians finding fault with the Bible and say we are making the "kiver to kiver" folks see their error?

If some sentences do not mean what they say, how are the common run of folks to know what to believe when one smart man says this and another that?

Respectfully,

—Inquirer.

BR

Sympathetic Person: "Hello! What's the matter, little boy? Are you lost?"

Little Boy: "Yes, I am. I mighta known better 'n to come out with gran'ma. She's always losing somethin'."

THE MOST THRILLING EXPERIENCE

By Dr. Henry W. Battle in The Alabama Baptist

One of the most thrilling experiences of my life occurred during this series of meetings in Boston. I shall relate it as memory pictures the scene after the lapse of so long a time and give the conversation as accurately as I can recall it. I had preached and conducted the after-meeting and, as usual, a number lingered to pass pleasant greetings or tell of things pertaining to the services. I observed that one man who wore on the lapel of his coat the button of the Grand Army of the Republic, had not spoken, and was regarding me with unfriendly eyes. When nearly all had left, he inquired: "Did I understand that your name is Battle?" "Yes," I answered. "Any kin to the rebel general by that name of the Army of Northern Virginia?" "General Battle and I were related, sir." "Do you see me? I am a wreck—broken in body, blasted in life and doomed to suffering! It was while fighting

Battle's men in Virginia that I was made like this." "They were brave men, were they not, sir?" "No braver men in that army, I'll give them that!" "You are a brave man; I see it in your eye. A brave man should not harbor malice against brave men who fought for what they believed to be right, and for which many of them died: I am General Battle's son! I would to God that I could make some reparation for the bullet fired, it may be, at my father's command! Are you a Christian, sir?" "No!" he spoke fiercely. "Then I will pray for you as I have prayed for no other man." "My God," he cried, "has it come to this, that the son of that man I've been cursing all these years has come to Boston from Virginia to tell me he will pray for me! My God, has it come to that!" He turned, and hobble off on crutch or cane. I kept my word—I prayed for him with all the earnestness of my heart. I think it was the day before the series ended when I had almost despaired of an answer to my prayer, that he came. I heard him coming before I saw him, as crutch or cane hit the floor in quick succession of taps, and I sprang forward to meet him on the way. He threw his arms



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around my neck and cried, "It is all right, sir! It is all right! I have accepted the Savior and it is all right!" We sobbed for joy, clasped in each other's arms. God has given me many moments of rapturous joy in the ministry, but that was the happiest of them all.

Charlottesville, Va.

BR

RESIGNS AT SHAW AND BOYLE

At a special meeting of the Board of Deacons of the Boyle Baptist Church April 28th, Rev. B. W. Walker resigned his work on this field. His resignation was accepted by the church in conference Sunday, May 3rd.

We have always felt that Mr. Walker was sent to us direct from God at a very critical time in our church history, as a princely Nehemiah to help us rebuild the walls of our Jerusalem.

He is a pastor with the shepherd heart, devoted to the cure of souls. He feeds his flock on nutritious sermons, organizes them for service and gives them due attention in their homes and places of business. Eagerly the members of this church and friends of other denominations go to each of his services to hear every word that falls from his lips. As a speaker he is plain and straight-forward, preaching directly from the Word of God, and couching his sermons in such words that even the youngest child can understand the plan of salvation.

Mr. Walker has a very special gift with young people. His winning personality inspire them "to go and do likewise".

He has demonstrated his personal unselfishness to us time and time again by coming to us in our sickness, in the death of our loved ones and in our joys.

Above all he is a devout Christian who puts God and the work of the kingdom first in his life.

He and his family are going to be missed, but we that love them so much say "Go with God".

Mr. Walker's new work begins at Hollandale, Miss., the first of June, 1931.

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Mountain News—B.M.C.
"Ship ahoy! The good ship B.S.U. sails into harbor, ready to unload its passengers and take on new ones." This exchange of passengers took place at the regular council meeting on May 4, when the B.S.U. Council members gave up their cabins to the officers for the coming year. Those chosen as Council members for 1931 and 1932 are:

President, Miriam Daffin; 1st V. President, Orlene Ellis; 2nd Vi-President, Mae Alice Harpole; 3rd V. President, Lucille Ray; Secretary, Mary Alva King; Treasurer, Edna Earl Hutchinson; Chorister, Effie Lee Fields; Reporter, Edith Thaxton; Y. W. A. Representative, Mary Louise Cloud; B.Y.P.U. Representative, Hazel Bunch; Sunday School Representative, Emily Taylor; Life Service Band Representative, Lucille Ray; Local Representative, Beatrice Frye; Methodist Representative, Janice Spencer.

With these officers and Miss Mary D. Yarborough, the Student Secretary, working together with Christ as pilot, and the Bible as a chart, the B.S.U. ship from B.M.C. is sure to have a safe voyage during the coming year, and much will be accomplished for the Master.

The installation service for the B. S. U. Council was, indeed, impressive. An entire Church service was given over for the occasion. The old and new officers sat in a body, and after a message from the Student Secretary, the out-going and in-coming Presidents, and beautiful music by the B.M.C. Chorus, Dr. J. D. Ray, of Starkville, preached a fitting and most inspiring sermon.

Miss Virginia Reeves, a Junior in Blue Mountain and member of the B.S.U. won first place in the State of Mississippi in the contest offered by the Southern Baptist Convention, "Missions—the Present Crisis and Future Program," a 10,000-word essay. She is to be awarded \$150 for this, and her essay is now competing with other first places for South-wide award.

One of the outstanding features in the social life of B.M.C. campus for this year was the B.S.U. picnic in The Dell—the beautiful spot designed by the Master Artist. After a delightful supper, many amusing games and stunts were enjoyed by the entire student body and faculty.

The B.S.U. at Blue Mountain is alive! It is not standing still, but is carrying on a progressive program of religious activities at all times.

MISSISSIPPI COLLEGE The Changeless Challenge From Christ

On old Olive's Mount, possibly on a Sunday afternoon just at twilight, the Master, while looking very intensely into the eyes of a very interested group, spoke these beautiful words: "Go ye into all the world and preach the gospel—and

lo! I am with you alway." These words, though spoken very softly in the misty air of Judea, are heard today in the twentieth century as clearly as the sweetest chimes which, from church and college towers, unfalteringly peal the passing hours. Even though we are seemingly in a sordid, prosaic, unreliable, and disappointing world, we are still stewards of this changeless challenge.

Just recently I stood on a college campus with a beautiful soul gazing into the glare of the many lighted rooms in the main dormitory. This beautiful soul revealed these very interesting remarks. He said: "Once I gazed at these lights and only saw boys at work. Later I became a candidate for cheer leader and again I gazed at the many lights. This time I only saw votes. Tonight I stand with you and gaze at these lights again. Now I see souls." I think the vision of Baptist Students has grown something like this. Once the Baptist Students only saw organizations, standards, honors, etc. Now we see vastly more than this. We see the need of Mississippi Baptists, of our state, our nation, and our world.

Realizing that during these months of vacation there are unutilized possibilities and dormant potentialities in student realms, we as students wish to consummate these efforts into a plan or program of work, through which we hope to lead Mississippi Baptists to a more tangible and definite knowledge of their duty and responsibility in executing the command, "Go ye and preach."

The following plan of procedure for summer work has been chosen. The State has been divided into eight districts of approximately ten counties each. A district leader for each of these divisions has been selected. The district leaders, in turn, select from each county in their districts men who will work with them in executing the program. These district and county men working together arrange and present a program in every Baptist church in the state. The program to be presented is divided into three parts, all of which center around our duty in executing the great commission. The first part of this program is a speech entitled "Saved to Serve" that definitely defines our individual responsibility in carrying the Gospel. The second phase of the program definitely reveals what Baptists have done toward perfecting the great commission. This revelation also presents the great needs yet to be met. The third and final appeal of this challenge clearly defines the cooperative program and also explains clearly how we can meet our present needs by systematic giving and be merely realizing our duty.

This plan has been concocted by

Baptist Students of Mississippi. We realize that to effect such a program the students must make a tremendous sacrifice; however, we are glad of this opportunity and we more deeply appreciate this bit of service when we realize that all of our work is being done gratis. We are glad to bear the expenses of this campaign, for this only adds to the degree of sacrifice on our part.

Such a program as outlined above deserves the highest degree of your support. Without your unfaltering support any such sacrifice on our part would be a distinct failure. When students visit your church this summer to effect this program, we covet for them your cooperation and undivided attention. We are asking all pastors to grant us one of their regular preaching services for the presentation of this program. We earnestly ask that all pastors grant us this request.

The outcome of this effort can be limitless in value. We are grateful for the opportunity to make this sacrifice. Pray with us that God will give us success!

—W. O. Vaught, Jr.

BR

Continued from page 12
of Chinese revolutions, has had to flee for her life at times, has kept a clear-head when the heathen raved and has grown beautifully old at her post of duty, refusing to return to her family back at home even after the death of her husband and even after many of the religious workers of China felt that it might be best to wait for new developments before pushing their activities in China.

The tragic plight of the blind girls of China has always touched a tender spot in the heart of Mrs. Graves. She has thought and prayed over this problem for years. Finally, funds were obtained for the establishment of a place of refuge for these victims of cupidity and lust. A Baptist Blind Girls' Home was built on the Baptist Compound of Canton; and Mrs. Graves for many years has been in personal charge of this home where she has collected a great many blind Chinese girls, who otherwise were doomed to lives of poverty and shame.

She teaches these blind girls how to read and write Braille, how to do fancy work, how to sew and house-clean and take care of themselves and of others. She teaches them the Christian religion, too, and some of them commit to memory large portions of the Chinese Bible. Some of these blind girls, after they leave the home, become native workers among the Chinese people and Mrs. Graves has become so thoroughly convinced that this institution is doing a practical and permanent work for these unfortunates that she is seeking a permanent endowment to keep the home going after she is in her grave.

Mrs. T. C. Lowrey, Blue Mountain, Miss., gives liberally of her own time and funds as well as in raising each year the money required for running expenses of the Blind Girls' Home; and Mrs. Lowrey has also collected and wisely invested a portion of the permanent endowment which she hopes to raise in full as rapidly as possible. Much of the money for the support of the home comes from former and present students of Blue Mountain Col-

lege who stand sponsor for the financing of the home.

Mrs. Graves for many years has been losing the sight of her eyes. She has undergone operations, and though it seems she has not become blind, still she has imperfect vision, and cherishes small hope of ever seeing again.

But the menace of blindness the approach of old age do not deter her from her splendid activities. Besides superintending the Girls' Home, she has charge of day schools for Chinese girls; she still finds time to do some personal work among the Chinese women.

From time to time, Mrs. Graves has made visits back to Blue Mountain. She spends most of her frequent vacations here; but she frankly admits that her heart is back in China; and she has pressed her desire to remain there till she dies and then she wants to be buried in the soil of the land where she has labored in love for nearly fifty years.

Mrs. Graves is not greatly disturbed over the present unrest in China. She deplores the bloodshed and butchery in the Orient. She grieves over the political turmoils and the hardships of many of the religious workers; but she sees a silver lining to every cloud and devoutly believes that God will bring about conditions in China which will make China safe for Christians. She has no doubt about the final results of Christian missions among the teeming millions of the Orient. She rejoices that she has had a share in carrying to these dwellers in darkness the light and love of Jesus Christ; and she is just as sure now as she was in her early young womanhood that God intended for her to live and labor far away from her home and loved ones, using her as a practical example of what a lone woman can do for humanity if she places her hand in loving confidence into the strong warm hand of God.

Mother Berry and the rest of her brothers and sisters hope for a more visit from Mrs. Graves. They feel that it would be fitting for her to take a little time of rest and recreation back among the scenes of her childhood and youth. Mrs. Graves appreciates the love of her family, and her heart often yearns for home; but she feels that now is a time of crisis, and she hears the cry of her human heart for home, ever mindful that the blind girls of China are clinging to her guiding hand and that the girls sent to be the mothers of South China are looking to her for light to pass on down the infinite years.

BR

A son in college was applying pressure for more money from home.

"I cannot understand why you call yourself a kind father," he wrote his dad, "when you haven't sent me a check for three weeks. What kind of kindness do you call that?"

"That's unremitting kindness," wrote the father in his next letter.

"Ephraim has a wide acquaintance."

"Yes, ah saw him with her last night."

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